

# THE CHRISTIAN CENTURY

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Number 39

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Fourth and Final Installment

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# THE CHRISTIAN CENTURY

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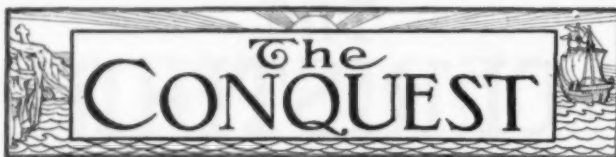
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## Prayer and the War

PRESIDENT WILSON HAS ASKED ALL PEOPLE WHO BELIEVE IN GOD TO FOREGATHER AT THEIR ACCUSTOMED PLACES OF WORSHIP ON SUNDAY, OCTOBER FOURTH, AND PRAY FOR THE NATIONS NOW AT WAR.

No precedent exists in human history for a neutral nation taking that kind of an interest in a faraway conflict in which its own national and selfish interests are not likely to be seriously involved.

It is a beautiful and significant token of the reality of the "international mind," the sense of the social unity of all mankind which modern industry and scholarship and acquaintance have been creating.

The day should mark a profound religious experience in American Church life. It should release and define our vague sentiments of human brotherhood. It should make plain the spiritual and essential, as over against the superficial distinctions between barbarism and civilization.

Such a linking of heaven and earth—in such a cataclysmic hour—and on behalf of such a fundamental and colossal moral ideal—should, and no doubt will, bring an immeasurable blessing first to those who pray and then to those they pray for.

\* \* \*

For this is the divine philosophy of prayer: not that God is asleep or indifferent and must be awakened by the voice of man, nor that he is cruel and pitiless until his displeasure has been appeased by the servile humiliation and plaint of his creatures, but that he is himself so much part-and-parcel of our lives that he can get his will done in our earth only by getting his wisdom into our very thought processes.

It is by means of Truth that God gets his chief work done in the world. There are some levels of the universe upon which he works without need of Truth. But on the higher levels, the levels of human life and moral progress, God is helpless except as his wisdom and purpose are reflected back to him in human perception as Truth.

It is Truth that makes men free.

And prayer is, at bottom, simply the right attitude, or mood, for the soul to assume in order to possess Truth.

The main thing we get out of our prayers is the Truth about the things for which we pray, and Truth leads us to do the things we ask God to do.

\* \* \*

Prayer, therefore, is its own answer. Communion with God about anything whatsoever, from our daily bread to the forgiveness of sins and the kingdom of heaven, always brings results, for it is in prayer that there is disclosed to us the divine point of view for regarding the things for which we pray. The adoption of this divine point of view is the secret of attainment and of power.

There need be, therefore, no inhibitions on our hearts

as we pray for our war-torn Christendom. We may, rationally, and with philosophic sanction, fling all skepticism aside and ask God to pour out his pity upon the world and to save mankind from the hideous curse with which it is today being smitten. But our prayer must not be merely an indulgence of emotion, a bath of the feelings in the tender sentiments of pity and grief. Our prayer must be an endeavor to think about this war as God thinks about it, to get behind pretexts and occasions to causes, to transcend prejudices and partizanship and deal broadly and honestly with reality.

The mood of prayer is not a mood of passion, nor of partizanship, nor a mood of pride. It is only to humble and contrite souls that God can give his wisdom, his point of view.

\* \* \*

"Pray God," the Kaiser exhorts his troops, "to give victory to our side."

"Pray God," advised Abraham Lincoln, "that we may be sure to be on his side!"

To the Kaiser the case is closed; the enterprise is launched; there is no place for debate; God is to be considered only as one of the reinforcements that may be called upon for aid—another ally that may be persuaded to come into the entente now that Italy refuses to take part. And so William comes to his God with a proud heart and with boastful words.

But to Lincoln the human enterprise of which he was chief commander was continually open to reconsideration. His mind was open to find God's will. The work to be done was not man's work but God's work. Man's task was to find God's will, to know the highest justice attainable, and then to reinforce God in achieving it.

Lincoln's mood, his attitude, was the true attitude of prayer. To a soul—to the soul of a nation—that bows its head low in contrition and humility before God, Truth will unveil itself; and to see and possess Truth is more than to win a war.

\* \* \*

To our peaceful nation in this hour is set the deep spiritual task of thinking Truth about this human slaughter. Truth may compel us to judge for or against one nation or another. Truth may show us that God's long-time justice demands immediate peace, or it may demand that this war be fought through to its horrible finish.

Truth will surely set justice and permanent peace, based upon disarmament, paramount to an opportunist settlement—a mere truce.

And Truth—the full truth about this war—will show us our own guilty share in it, our materialism of mind, our own lack of faith in our Master's law of love, our lack of confidence in the protective power of an unselfish national purpose unsupported by battleships and fortresses and standing armies.

Truth will make us pray for pardon before we pray for peace.

# The Three Men Behind the War

An Analysis of the Final Causes of War, Showing the Fallacy Lurks in the Policy of Armed Peace.

BY CHARLES EDWARD JEFFERSON.

This is a remarkable article. It illuminates the whole war business with an insight that is hardly less idealistic than it is shrewd. Doctor Jefferson is speaking, during these days, the greatest message against war that is being uttered. While other writers analyze and analyze what Aristotle would call the "efficient causes" of the present war, Doctor Jefferson analyzes and sets forth in clear outline the "final cause" of it all. The theme of this article should be carefully pondered on the way to church on Peace Sunday, October 4.

AT ONE time in Roman history, the empire was under the domination of three men. The governments of Christendom have

fallen into the clutches of a triumvirate, whose power must be broken before the nations can free themselves from the bondage under which they now groan.

The first man of the three is the military-naval specialist, the expert in the science of warfare. War is more and more a fine art, and years of technical training are needed to fit a man to deal with its problems. The modern fighting machines are intricate masterpieces of human genius, and only men of high scientific attainments can make use of them. The military expert must be proficient in mechanics and mathematics, chemistry and engineering and a dozen other sciences. He must know how to calculate the curves of projectiles, the force of explosives, the resisting power of metals, and the range and destructiveness of guns. In his own province, he is undisputed master.

#### THE MILITARY SPECIALIST.

This has given the military specialist of a certain stripe his opportunity. He has taken advantage of his acknowledged superiority in technical knowledge, to play upon the credulity of the people. I do not speak of all military specialists, but of one type only, the man who has the ideals of Caesar, and who is ambitious to stamp his ideals on the policies of nations. This man, not content with fulfilling the duties of his own office, has little by little usurped the functions of other servants of the government, until he has become a foremost figure in the diplomatic world. His first move is to suggest a Council of National Defense, of which he shall be the head, thus acquiring a potent influence over the expenditure of national treasure. He is made a member of numerous commissions, and is sent on important diplomatic missions, becoming one of the nation's leading representatives in the realm of international affairs. In Europe one cannot go far in any direction without coming face to face with one of these uniformed guardians of the national interests and honor. He takes an upper seat in all peace conventions, for he is a stalwart advocate of peace as well as an expert in war. Although he believes that war is the mother of all virtues, he is willing to kill her in the interests of armed peace. There is no place he likes better than membership on the committee which determines what subjects shall be discussed at Hague con-

ferences. Wherever international policy is in the making, he is on hand.

#### OUR MODERN SIR ORACLE.

The distinctions showered upon him feed his self-esteem. His haughtiness increases and he grows ever more domineering. He acquires the Olympian tone. His words are oracles. He looks down upon civilians as men of lesser breed. He poses as the anointed custodian of national honor, and is the only man who knows how this honor can be safeguarded. He alone is an expert in national perils. He often knows more than he will tell. When asked to state his reason for additional battleships or battalions, his reply is that he cannot make his knowledge public for fear of causing fresh international complications. He becomes a High Priest of the mysteries in the temple of international life. In this way he adds new cubits to his stature. One must cross the ocean to see this gentleman full grown. Things are yet in the green tree here.

#### THE LIMITATIONS OF EXPERTS.

But although somewhat snobbish, he has his virtues. He is not a barbarian or a charlatan. He is a patriot and a gentleman. He has not consciously entered into a conspiracy against humanity. His misfortune is that his ideal is pagan. His education has given his mind a bias which makes him a dangerous counsellor. He is a specialist, and, like many another specialist, he is expensive and has a knack of suggesting elaborate and costly methods of treatment. He is prone to diagnose along the line of his specialty. He can see what he is looking for whether it is there or not. Prolonged application to a narrow set of phenomena has destroyed his perspective. He is apt to see everything through the bore of a gun. Brooding over battles has turned the whole earth into a battlefield. Looking for enemies he has found them on every side. Dreaming of possibilities, he has reached the astounding conclusion that every conceivable contingency must be provided for. So long as he deals with matters within the scope of his knowledge, he is a man to be relied on. The moment he attempts to deal with questions of national policy he is to be feared. Of all the servants of the government he is the last to be entrusted with the responsibilities of statesmanship. He is peculiarly unfit to say how a nation's money shall be spent. National finances are in a muddle wherever he has his way. Because he is an expert in the firing of shells, it does not follow that he knows how many shells the people are able to buy. A knowledge of the force of explosives fits no man to deal with the tangled threads of international business. Sailing a battleship is one thing, and sailing the ship of state is another. He evidently knows nothing of the value of money, or of the danger of turning the screws of taxation until the people rise in revolt. He has never once

in any land during the last thirty years suggested retrenchment. His one cry is ever, "More! More! More!"

#### PEN MIGHTIER THAN THE SWORD.

This man has set himself up as an instructor of nations. He is writing for many papers. A long list of books is down to his credit. His literary fertility is amazing. No one realizes the extent of his industry till one consults the catalogues of the last twenty years. His purpose is ever the same—to extol the glory of military ideals and to show how urgent is the need of more guns.

It is here that we face one of the features of Armed Peace, too generally overlooked. In time of war the energies of army and naval officers are absorbed in the task of fighting, but the prolonged leisure of armed peace gives them opportunity to become instructors of the youth of the land. Latent energies are thus set free whose full power for mischief we are not yet able to compute.

#### THE LITERARY EXPERT.

Who dare say what a great company of able writers, salaried by the government, can accomplish in shaping national character and destiny, if they spend their days and nights in writing their conjectures of the motives and intentions of neighboring nations, and vivid descriptions of the way in which suppositional invasions can be most successfully repelled. There are in Christendom over two hundred thousand commissioned officers in army and navy, eating at the government table, and when one takes into account how many of these are constantly engaged in laying before the public horrifying descriptions of imagined complications and conflicts, every description taking on the solemnity of prediction, and every prediction being followed up with a plea weighted with the authority of official knowledge, for more guns, one cannot wonder that the world is where it is. Military and naval officers are retired from active duty in the prime of life, their ripest years being thus entirely free for the unhampered use of the pen. After the experience of the last thirty years, no one would care to dispute the old adage that the pen is mightier than the sword. By the pen, the doors of national treasuries have been forced wide open, and the stream of national revenue has been turned into a new channel. It is sometimes said that army and naval officers want to fight. This is calumny. They want to write. More things are wrought by printers' ink than bullets. The first man of the triumvirate is the literary expert in the science of war.

#### THE SECOND MAN OF THE TRIUMVIRATE.

The second man is the contractor, the man who makes ships and armorplate, cartridges and shells, swords and rifles, the man who supplies coal and oil for the ships, food and harness for the horses, provisions and clothing for the men, powder and ammunition for the guns, the



Dr. Jefferson.



ten thousand things which go to the upkeep of a great army and navy, and which cost hundreds of millions a year. He is a loyal comrade of the specialist. The specialist tells him what is needed, the contractor supplies it, and the government pays the bills. The contractor's job is a big one, and it pays. His prices are enormous and the government does not inquire into them too closely. Some of his guns bring a hundred thousand dollars apiece. He builds dreadnoughts at fifteen millions each. The prices go up every year. The dividends are large, and the contractor, in the generosity of his heart, allows prominent members of the aristocracy and wealthy legislators to become directors and stockholders of his company. In recent investigations in England, the most interesting fact brought to light was that a surprisingly large number of nobles and members of Parliament are stockholders in the great armor-making plants of that country.

#### A BUSINESS THAT PAYS.

In many lines of business, it is difficult to keep up a steady demand for the goods produced, but the military contractor suffers no such embarrassment. By keeping a large force of inventors at work he is able to bring out each year new patterns in sufficient number to coax from the government increased appropriations. It is natural that a government in constant peril of overthrow should want the very latest and deadliest of defensive weapons, and these the contractor is each year fortunately able to supply. There is no limit to the ingenuity of inventive genius, and so long as governmental gold is abundant, the stream of military and naval inventions is not likely to fail. The contractor is peculiarly fortunate in that his costliest creations soon become antiquated. Battleships which cost millions are used as targets at the end of a few years. Beginning with 1884 Great Britain in twenty years spent two and a quarter billion dollars on her navy, and in 1905 the British admiralty admitted that much of this expenditure was then represented mainly by scrap iron, one hundred and fifteen vessels being condemned as useless.

#### ARMED PEACE PREFERRED TO WAR.

Like the specialist the contractor believes in peace, and he wants it armed. Peace without armor would be to him ridiculous. Wars gigantic and terrifying loom in the near future, but he is ever optimistic, knowing that if government does not become parsimonious, he can supply the apparatus which will keep these wars indefinitely away. It has been said that the contractor loves war. This is a slander. Armed peace is far more to his liking. War comes seldom, is full of uncertainties and is soon over; whereas armed peace goes on forever. Battleships burn as much coal and oil in peace as in war, soldiers eat as much and wear as much, and are therefore as desirable customers for a contractor. In sundry ways armed peace is more profitable than war. In war only a few shots are fired; in peace the target practice must never cease. When four hundred pounds of powder are used at one charge of a single gun, continuous target practice becomes glorious. In war a nation knows how many battleships it needs, whereas in peace nobody knows, and the number to be ordered is limited only by the gullibility of the government. In war the value of airships could be speedily determined, but in peace their value is con-

jugal, and hence government can be induced to go on buying them at fabulous prices. These two men, the specialist and the contractor, sit side by side at the door of the national treasury in every land. Professional ambition and commercial acquisitiveness make a strong team, not strong enough, however, to pull the militarist chariot along the upward way.

#### THIRD MAN OF THE TRIUMVIRATE.

A third man is needed and at the call of the specialist and contractor he appears. He is the man who is scared. He is a patriot, but he is timorous. He is sensible, but panicky. He knows all about his own business but nothing about guns. Whenever he is nudged he is ready to sign petitions for more battleships. He has been told on the highest authority that his country is in danger, and his heart is in a flutter. With a beautiful humility, he accepts whatever the experts have to say. He listens like a three years' child, and the experts have their will.

The triumvirate is now complete, and it is time to organize a military and naval league. Without the third man such a league is impossible. It is through the man who is frightened that the specialist and contractor work their miracles. This third man is a man of light and leading and is known to be disinterested, and hence he and his friends are much in evidence in the leagues' literature and at all the leagues' public meetings. But the core of the league is made up of the specialist and contractor along with their brothers and cousins and their wives' relations. The driving forces of the league are the first two members of the triumvirate. Professional ambition, commercial greed, and terror, welded together constitute one of the most formidable alliances known to history. It is impossible to account for the phenomenal expansion of the military and naval establishments in recent years without taking into consideration the military and naval leagues. Such a league when full grown can play with a government as a cat plays with a mouse. Its methods in Europe are so effective that they are almost certain to be copied in time everywhere. The words with which it conjures are patriotism and peace. Everything it does is done to safeguard the vital interests of the country and to avert the horrors of war.

#### THE POWER OF FEAR.

The most effective spur thus far discovered is fear. Wherever one of these leagues exists the nation is in constant peril of invasion. Far-off nations hitherto friendly grow lukewarm or positively hostile, and the danger of losing valuable national possessions becomes imminent. Men rise, as if by enchantment, all over the land to warn the people of their complacency and blindness, and showers of letters fall on the desks of legislators written by voters who desire to throw light into the darkened legislative mind. Sunday newspapers and magazines blossom in gorgeous pictures of battleships, and in vivid descriptions of pressing military and naval needs. Fear is the blindest and mightiest of all passions, and nations when dominated by it, become insane. Future generations will look back on our time as a period in which Christendom went mad.

It is in a manufactured atmosphere of suspicion and terror that the militarist rides on to victory. In a world knit together by electric wires in which every

whisper can be heard through mountains and over seas, and in which rumor works like magic and panic runs like fire; in a world piled high with explosives and in which mischief-makers in the press and jingoes in public office are ready to egg on any enterprise however diabolical, if it only promises excitement, there is no limit to the power which can be wielded by an organization which, clothed with the garments of patriotism and working ostensibly for peace, has for its supreme end and ambition the further multiplication of guns. Through its salaried agents and still more through its uninvited and irresponsible coadjutors, it can keep a nation in a state of chronic alarm, and stampede statesmen again and again into courses of inconceivable folly. Who knows but that the time may come when the nations of Christendom may be driven in sheer self-defense to outlaw all such organizations as incorrigible fomenters of suspicion and discord, and insurmountable obstacles in the path of brotherhood and peace.

The hope of the future lies in the man who is scared. It is he who pays the taxes, and if his pulse can be calmed the world will be saved. When his eyes are once opened, and he discovers how egregiously he has been duped, his indignation will drive out his fear, and in his wrath he will grind the God of Armed Peace to powder.

#### THE OPPORTUNITY OF THE UNITED STATES.

Where shall we look for him? First in the United States. He is less intimidated here than anywhere else. In Germany he is in hysterics, in America he is somewhat shaky, but not beyond the hope of speedy recovery. Once get the facts fairly before him, and we shall have reached the edge of the dawn of a new day.

What the world is waiting for is a strong voice to cry a halt in armaments. The time is not ripe for disarmament. In France he is excited, nor even for a reduction of armaments. The step for which humanity waits is an arrest of armaments. Why should the United States not take that step? What is the use of being a great world power if we have not the strength to do a beautiful and original deed? In all dark situations the only way out is an act of heroism. In the present world crisis nothing less than magnificent and unparalleled courage will avail. When the nations are confessedly moving along a downward way, why should not the Republic of the West sound a note which will brace all forward-looking hearts everywhere? Is it a risk? Why not take it? It is not so great a risk as the risk we run in building up in our National capital a military-naval oligarchy which may some day prove our undoing. All history testifies that a Republic has no peril so insidious to fear as the growth of military power within its own borders. The military ideal and the ideal of Democracy cannot survive together. Why not adopt a naval policy which all the world can understand? Why not say in a tone audible around the world,—"We will go no further in this business! Hereafter there shall be no increased expenditures for shells and guns, but ever increasing appropriations for the warfare against poverty, disease and ignorance, and for the strengthening of those social and humanitarian agencies which will make us more and more a prosperous, happy, and mighty people."

It is in this way that America will most surely enlighten the world.



# Disciple Hymnbooks and Trinitarianism

How Sacred Songs Disclose a Changed Temper and a Loosening Conviction.

BY EDWARD SCRIBNER AMES.

The following informal study by Doctor Ames is intensely interesting in itself, and the particular observation which forms its thesis radiates suggestions in many directions. The serious conclusion which the writer leads us to is that, in their theological convictions, the Disciples are sadly drifting. It is possible that they have drifted much farther from the strategic and distinctive position of the fathers than they are aware of.

**I**N the *Millennial Harbinger* for 1865 Isaac Errett published an article on Protestant Hymnology. He was emphasizing the crudities and theological absurdities of many of the hymns in common use. He objected particularly to the widespread custom of writing special doctrines into them. Many hymns are quoted in illustration. "To plady," he remarked, "though he has written some of the sweetest hymns in our language, seldom rises on the wings of his muse that he does not carry his theological blunderbuss, ready cocked and primed, to discharge at the first shadow of Arminian heresy that comes within his range." In illustration he quoted the following lines:

And will the righteous judge of men  
Condemn me for that debt of sin,  
Which, Lord, was charged on thee?

Complete atonement thou hast made,  
And to the utmost farthing paid  
Whate'er Thy people owed;

How then can wrath on me take place,  
If sheltered in thy righteousness  
And sprinkled with thy blood?

In the same strain, he quoted two lines used by Spurgeon in a sermon on the atonement, representing the results of the sacrifice of Christ:

At one tremendous draught of love  
He drank damnation dry.

Isaac Errett objected to this sort of thing on the ground that it is an entire perversion of the design of sacred song. "It is singing a theory," he said. "It is foisting that theory into the solemn services of the sanctuary. It is smuggling the contraband wares of controversial theology into the temple of God."

## TENDENCIES SHOWN IN HYMNS.

During the last fifty years the Disciples have published many hymnals and song books of various kinds. It is interesting to note the tendencies with reference to the theology of the period as shown in the hymns in common use. I shall mention the treatment of only one feature, namely, trinitarianism, but similar studies would be of interest concerning the atonement, the Holy Spirit, conversion, missions, social service, et cetera.

Great freedom has been employed by various religious bodies, particularly in the liberal denominations, in changing the words and phrases of hymns to suit their doctrinal tastes. The Disciples have been particularly free in this respect. Alexander Campbell complained, when publishing our first hymn book, that it was so difficult to satisfy the churches of the movement in the selection of hymns and in their wording as to make such publications precarious. We are not surprised, therefore, to find in all our hymnals certain lines modified to fit our plea.

## ALTERATION OF PHRASES.

In the familiar hymn, "Holy, Holy, Holy, Lord God Almighty," the last line

of the first and fourth stanzas was, in the original, "God, in three persons, blessed Trinity." In all of our publications it has been changed to read, "God over all, and blest eternally." In the hymn, "Crown Him With Many Crowns," the fourth line of the third stanza in the orthodox hymnals is, "From yonder Triune throne!" But we



Edward Scribner Ames, Ph.D., Professor of Philosophy, The University of Chicago.

sing, "From yonder glorious throne." In the hymn, "Oh, Thou before whose Presence, nought evil may come in," the last line of the fourth stanza is "most holy Trinity." In the hymn-book "Gloria In Excelsis," the last line is changed to read: "In heaven's eternity." In the old hymn, "Oh, Day of Rest and Gladness," the last stanza in the original form reads:

New graces ever gaining,  
From this our day of rest,  
We reach the rest remaining  
To spirits of the blest;  
To Holy Ghost be praises,  
To Father and to Son;  
The Church her voice upraises  
To Thee, blest Three in One.

In our hymnal, this stanza is modified as follows:

New graces ever gaining  
From this sweet day of rest,  
Type of the rest remaining  
For spirits of the blest,  
There we shall be in glory  
With all the saints above,  
And sing the wondrous story  
Of Jesus' dying love."

In the well-known hymn, "Come Thou, Almighty King," the first two lines of the fourth stanza, are:

To the great One in Three,  
The highest praises be,  
Hence evermore!

In our version, it reads:

Oh, Lord, our God, to Thee,  
The highest praises be.

In many instances, instead of modifying the lines of the stanza to avoid the use of trinitarian terms, an entire stanza is omitted. In the hymn beginning, "Soldiers of the Cross, Arise," the fourth stanza concludes with the lines:

Godhead One in Persons Three,  
Father, Son, and Holy Ghost.

This entire stanza has been dropped from the hymn in our collection. A similar omission occurs in the hymn:

Oh Lord of Hosts, whose glory fills  
The bounds of the eternal hills

and again, in the hymn, "Lift Up, Lift Up Your Voices Now." Another instance is, "The Church's One Foundation." The fourth stanza in other hymnals begins:

Yet she on earth hath union,  
With God, the three in one.

This entire stanza is omitted from our hymnals. In the *Standard Hymnal*, the hymn beginning,

The peace which God alone reveals,  
And by His word of grace imparts,

omits the last two stanzas both of which enumerate the persons of the Trinity. But perhaps, most striking of all the omissions is the fact that the familiar doxology, "Praise God, from whom all blessings flow," and also the "Gloria Patri" are omitted from all of our hymnals. The doxology is objectionable in the last line: "Praise Father, Son and Holy Ghost;" and the Gloria Patri begins: "Glory be to the Father, and to the Son, and to the Holy Ghost."

## TRINITARIAN ALLUSIONS ABSENT.

Although it would require very careful investigation to determine it, there is good reason to believe that the words, "Trinity," "Triune God," and similar expressions, do not occur in any of the older of our compilations of songs.

The reason for these modifications and omissions is not far to seek. They were due to a deep-seated conviction that the words and phrases involved were not scriptural. They belong to the language of Ashdod. They were current in the speech of the sects. There was no authority for their use since they were not biblical. It is difficult to convince oneself that this aversion to trinitarian terms did not also carry with it a deep suspicion of the trinitarian doctrines. When one pursues this question into the writings of Alexander Campbell, Isaac Errett and other representatives, the evidence increases to show that these men were in reality antagonistic to the theology of traditional orthodoxy. It is possible that their opposition was directed more against the form than against the content. They were determined to avoid, if possible, the partisanship and distractions which prevailed in other communions.

They were, of course, not in sympathy with Unitarianism for Unitarianism was scarcely known to them. It was not yet

(Continued on next page.)

# An Open Questionnaire on the Recent Action of California's Convention

Fourth and Final Installment of a Discussion Participated in by Many Readers of The Christian Century.

**F**IRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a con-

sensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

## BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it

receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the

(Continued on next page.)

## Disciple Hymnbooks and Trinitarianism

BY EDWARD SCRIBNER AMES.

(Continued from previous page.)

established as a significant movement, and the adherents which it did have were not within the area of the brotherhood of the Disciples. In the few instances where a discussion of Unitarianism is presented in our earlier literature, it is treated in very much the same way as Trinitarianism, i. e., its form of speech is not biblical, and therefore is to be avoided. It would be unwarranted, therefore, to conclude that the modification or the omission of trinitarian terms from our hymns indicates sympathy with Unitarianism, but it does show an attempt to carry out the simple, primitive Christian speech of the New Testament, with a view to avoiding the controversies which arose in the later history of the church.

During the last few years, however, in which the development of the "liberal" theology has penetrated even into the camp of the Disciples, there have been some significant changes in the attitude of our theologians which have been reflected in the latest compilations of hymns. It is well-known that the conservatives have applied the term "Unitarianism" to liberal theology. They have seemed to feel that the most damaging characterization which they could apply to views which they could not accept nor understand was "Unitarianism." Gradually, the disciples have been drawn into attitudes with reference to Trinitarianism and Unitarianism which are inconsistent with their earlier non-committal position.

### REFUSE LABEL, ADOPT DOCTRINES.

At the present time, while still refusing to accept the label of Trinitarianism, they do virtually avow its doctrines, and explicitly repudiate both the name and the teaching of Unitarianism. The Disciples have thus gradually come to regard themselves on the side of the orthodox, evangelical Trinitarian denominations. Although this is a radical change from the position of the fathers it has been so gradually accomplished that we have scarcely been conscious of its implica-

tions. One of the most striking evidences of this quiet departure from our earlier cautious and conscientious rejection of trinitarian formulas is the fact that these formulas have begun to appear without opposition or remonstrance in our hymnology. It was with no little surprise that I discovered that the hymnal "Gloria in Excelsis," from the press of the Christian Publishing Company, first printed in 1905, departs from the traditional usage. In Hymn 426, the first line of which is, "Hark, the sound of holy voices," the concluding lines are,

Love and peace they last forever,  
And all truth and knowledge see  
In the beatific vision  
Of the blessed Trinity.

In Hymn 732, occurs the expression, "Glory to the Father, Son, Blessed Spirit, Holy One." In Hymn 31, which by the way, is given the good orthodox name, "Grafton," occur these lines:

Teach us still to turn to Thee,  
Ever blessed Trinity.

This tendency to use the tabooed terms is still further illustrated in some of the collections of popular gospel songs for use in the Sunday-school, Young People's societies and evangelistic services. In such a collection bearing the imprint of the Hackleman Music Company, the doxology is printed without qualification or apology. In a similar collection edited and compiled by Charles Reign Seoville, not only the doxology but the Gloria Patri appears in regular standing and full fellowship.

### LOSING EARLIER MORE CATHOLIC POSITION.

This tendency seems to me to indicate a lessening hold upon the more catholic position which the earlier leaders of the churches held so conscientiously and so tenaciously. Even if they were entirely naive in doing so, and were controlled by an altogether erroneous idea concerning the value of New Testament terminology, they yet occupied a position which it would be of great value to our movement to maintain in the days of its so-

phistication. It is, indeed, a bit tragic after the pioneers have so explicitly blazed a way free from the language of tradition, to see our devotional literature blighted by the use of phrases which are now not only objectionable on the ground which they proclaimed, but also upon much more vital and significant religious grounds. The new movements in religion are away from the old theological distinctions and doctrines. The Disciples historically have not been Trinitarians. Even the vocabulary of that way of thinking was discarded for nearly one hundred years. To have it introduced now, at this late hour, and on the eve of developments which are destined to obliterate all of that old nomenclature is discouraging.

### UNCONSCIOUS DRIFTING.

The fact is, that in these matters we are sadly drifting. This terminology has not been taken over from principle but simply through our submission to the common usage of other churches. In all probability, the question was not raised when the "Gloria in Excelsis" was compiled. The editors were probably as unconscious of surrendering a principle and custom once vital in our history and still capable of being significant, as are the reverend elders among us who are deliberately engaged in the sad endeavor to formulate creedal constitutions for our educators.

I will close by calling attention to the pathetic little piece of humor which appears on the fifth page of the preface to the "Gloria in Excelsis." You will find there recorded among the names of the executive committee responsible for this hymn-book, the following: D. R. Dungan, W. F. Richardson, B. J. Radford, A. M. Harvout, E. V. Zollars, T. E. Cramblett and A. C. Smither. On the same page, among the names of the advisory committee, occur the following names: G. B. Van Arsdall, P. J. Rice, F. L. Moffett, C. A. Lockhart, J. J. Haley, W. C. Payne, E. L. Powell, W. E. Garrison, Austin Hunter, C. H. Winders, and H. L. Willett. One is compelled to ask: If these men cannot be trusted to safeguard the faith of the fathers, from what quarter are we then to expect deliverance?



fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

#### REV. C. H. WINDERS.

1. Inexpedient, but not wrong. The local church must determine such matters for itself and the Berkeley church is to be commended for guarding so carefully the rights and practice of other Disciple churches by the character of the letter granted to those not immersed. This answers the second question.

3. A gross violation of the principles and spirit of our movement. If this is to be our policy we should have a written and rigid creed prepared and all ministers and officers of churches should be required to subscribe to it.

Make it definite and clear-cut and rigidly enforce it. Of course we will have no men in the future like Proctor and Lamar and Jones and Longan and a host of others—but that is of small consequence. We may not even have unity—that is not important. We will have uniformity!—that is of supreme importance!

4. Nothing can be done except to personally express our disapproval. I hope no official action will be taken anywhere by any body of people. If that is what a delegate convention leads to, infinitely better we never had such a thing.

Indianapolis.

#### REV. W. H. HAMPTON.

1. Wrong—because the pastor assumes that the unimmersed are Christians. Does becoming a Methodist mean becoming a Christian? Is an unimmersed Methodist a Christian in the Bible sense? Admit that they are Christians and you knock out the foundation of the Christian denomination.

2. A fatal departure from our teaching.

3. But the California association was wrong in its action as it takes away the independence of the local church. Its action is ecclesiasticism personified.

4. Don't know. Keep quiet.

Rising Sun, Ind.

#### REV. VERLE WILSON BLAIR.

1. I find it most difficult to answer yes or no. My sympathy is strong toward the church in its sincere efforts to solve the hard problems, but I feel it did wrong, as results show, for I cannot see how such a position contributes anything to the final solution of the problem.

2. I do not regard the church's action as a grave departure from the essentials of the Disciples. Congregational autonomy is fundamental with our people. Let Berkeley do as she pleases, and let other people keep silent. Although I do not personally know any in that church, I feel greatly humiliated that I have brothers and sisters in Christ who would treat them with less courtesy than Methodists or Presbyterians.

3. The California convention's action is non-fraternal and inconsiderate to say the least. I feel that its action has introduced a divisive element in our unity effort. It appears to me to be bald ecclesiasticism.

4. Why not refuse to seat the California delegates in our national convention at Atlanta! Seriously speaking, it is a matter for prayer on the part of all for a most tactful leadership of this direct concern. Let there

be "watchful waiting" rather than precipitate action.

May I congratulate you upon the continued supply of "meat" in your editorials and other articles in the "Century."

Eureka, Ill.

#### MR. J. W. WEST.

The subject does not merit the attention of real men—to say nothing of actual Disciples of Christ—further than to say: Of course the Berkeley church has a right and duty to associate with itself any Christian.

The days of cant, mysticism and symbolism are beginning to pass away.

We are at least seeing men as trees walking and, by and by, pray God, we may see only our great pattern, "The Man Christ Jesus"—see Him not dimly through hereditary religious superstitious eyes, but as He is, a great, sinless example. Arithmetic is easy, if you study it. The life of Christ is "so plain that the way-faring man, etc." Oh, for the day when we shall get the meat from the nut and stop wounding our brothers with the burr.

Philadelphia, Pa.

#### REV. RICHARD W. GENTRY.

1. I hold that the Berkeley church is doing wrong in receiving these Christian people, if it denies that they are Christian people. This seems to me to be the whole crux of the matter. If we admit that they

#### THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary cooperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

are true followers of Jesus, how can we refuse them a Christian place within our midst? The only possible justification I see for such action would be to assert that they are not spiritually sound because they have not been immersed.

2. I do not. I consider it a, perhaps, immature attempt to put into practice the platform of the Disciples of Christ.

3. To me the action of the California convention has exactly the flavor we used to call "sectarian." The spirit of that convention was not the spirit of Thomas Campbell, and to me it violates the very essence of our plea.

4. I can suggest no better step than that being taken by the "Century" at the present time, the courage of speaking out one's convictions, publicity, and united protest from hundreds in our brotherhood. The California convention and the editor who deserted the good ship Zion, to help them launch their

ecclesiastical ship of state, will be quick to feel the pressure of a public opinion like this.

Winfield, Kan.

#### REV. WALTER S. GOODE.

1. I feel that to ask the question is to answer it. It is certainly always right for a church to receive into its membership Christian people. The action of the Berkeley church then was right. Whether it was expedient the future will determine.

2. Such action is no departure from our essential principles. To refuse to receive Christians is to be sectarian. We plead for the full fellowship of all Christians everywhere.

2. I think the convention made a grave mistake in becoming a court of orthodoxy. The excommunication of Christians for doctrinal differences is a dangerous weapon to wield. Long ago the Disciples decided they would have none of it. Indeed this decision is the very genius of our plea.

4. The next California convention should pass a resolution repudiating the action of the last convention with regard to Berkeley, and inviting the Berkeley church to brotherly fellowship in all the counsels of the convention. This is the only remedy. Our brotherhood should urge the California brethren to this action.

Lakewood, Cleveland, Ohio.

#### REV. JOSEPH L. THOMPSON.

1. The Berkeley church is doing wrong. Its action is inconsistent with the practice of that body of Christ's followers of which it professes to be a member.

2. In its departure from the principles of the Disciples, it exceeded all New Testament authority in the undue exercise of its liberty.

3. I certainly concur in the action of the California convention. It did not violate the principles we have so long held dear. It emphasized the authority vested in the church of our Lord to correct the errors of those who forsake the faith.

4. The action of the convention in no way suggests ecclesiasticism. It would be much better for the church and the ministry if the convention would exercise its scriptural prerogative in such matters.

Kansas City, Mo.

#### REV. B. B. TYLER.

The present practice of the Berkeley church was the practice of the South Broadway Christian Church, during almost the entire period of my pastorate of 13 years. Persons coming from evangelical churches with letters of commendation were received as "associate" members. In the course of time they saw that they ought to be immersed. They were, of course, then immersed. They are among our most intelligent and useful members.

Denver, Colo.

#### JUDGE CHARLES P. KANE.

The program of the Berkeley church lacks consistency and candor. According to your statement it "holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience." Why? Because baptism can be administered by immersion only? If so, why recognize anything else as baptism? If not, why hold inviolate the practice of immersion to those who seek to enter the church by primary obedience? Is there any superior virtue in sprinkling when administered by one not a Disciple? If not, why say to an unbaptized postulate for membership, you can enter here only through a burial in water, but if you will cross the street and submit to a substitute ceremony, a certificate to that effect will admit you. This is achieving by indirection a membership which is directly denied. It may be suggested the Presbyterian accepts the substitute in all good conscience. This may help the Presbyterian but not the Berkeley church.

More ingenuous is the program of the "Unity Church," which allows the seeker to



decide for himself what is Christian baptism and administers it as he would have it, in any church he desires to enter. Even this in time may be held too narrow and dogmatic and all water ceremonials be discarded by the church, as has been done by some, and as bread and wine have been excluded by others from the Eucharist, the literal emblems being deemed too material for obtrusion into a spiritual communion between the worshipper and his Lord. Such may be the ultimate conclusion of the Christian Priesthood, but if it be within the genius of our movement it has remained in effectual concealment for a hundred years.

In a sense a local congregation is independent, and entirely within its rights if it convert itself into a church of Latter Day Saints. None may say nay, but by so doing the local body may seriously disturb the fraternal relations and the religious fellowships it formerly enjoyed, thereby engendering divisions and strife. This is perfectly natural, is it not? Witness the dreadful excommunication of the Berkeley church by the California convention.

Springfield, Ill.

#### REV. E. P. WISE.

1. I question whether it is wise at this time for us to disturb so seriously the equilibrium of church life by receiving the unimmersed. I think we need more education on the subject.

2. I think this belongs to the category of Christian liberty, although I could not justify teaching or practicing anything but immersion for baptism.

3. I do not think the California convention should have excluded this church from its deliberations. It would have been far better to have exhorted them to a wiser course if such were thought necessary. But to exclude them was wrong. This is opposed to the genius of the plea of the Disciples.

4. I think plain but kindly protest is the only thing that can be done. We must be careful not to violate the principle of Christian courtesy even in trying to show others their mistakes.

East Liverpool, O.

#### REV. JOHN RAY EWERS.

I hesitate to express an opinion concerning the so-called excommunication in California. I would want to know all of the facts and the temper displayed on both sides. Many of us had hoped that the Disciples were becoming increasingly broad-minded and this hope is certainly not without foundation, as the replies to your questionnaire indicate. As I understand the situation the Berkeley church has been loyal to our unwritten (?) creed. There has been no disloyalty to Christ and so long as he is unreservedly exalted the majority will be quite satisfied. We will not endure any compromising or juggling when it comes to the divinity, or if you please, the deity of Christ, but when we are assured of unreserved loyalty at that point we breathe easily. And so far as immersion is concerned I cannot find that anything else has been taught and practiced. We may not believe that associate membership amounts to much but certainly it is not a thing for big men to quarrel over. It may even be an unwise thing, from a purely practical point of view, to maintain associate membership, but excommunication seems rather drastic. I would want to know all the factors in the case before I would become frightfully "het-up" over the situation. I imagine that the Berkeley church is not much concerned. This is a gloriously free country and it does one good to realize that fact. The Berkeley church will go on and prosper. We call no man Lord and while co-operation is delightful—when it is delightful!!—the world is wide.

Pittsburgh.

#### MR. S. B. TRESCOTT.

1. Yes. Because they misrepresent a vast majority of the Disciple people. It is a short step from a lost faith in baptism to a weakened faith in faith and repentance, a giving

up of an ordinance most surely believed in by our people.

2. Such liberty conceded to individual congregations would doubtless lead to many other irregularities that would weaken the confidence of the truly pious in what we believe to be the apostolic church.

3. I should have been better pleased if the convention had passed a resolution condemning the action of the Berkeley Church or regretting its departure from our custom. The actions of the convention reached out far toward ecclesiasticism.

4. Disavow their action and let them alone. I am quite confident these good Christian people of Berkeley would have so far yielded their preferences as to comply with our custom if our plea had been forcibly presented to them, and they were earnestly desirous of uniting with us.

Cleveland, O.

#### REV. PETER AINSIE.

Regarding the reception of unimmersed persons into the membership of the Berkeley church, it is a matter that the Berkeley church must decide for itself. For myself, I think it would be inexpedient for the church of which I am minister to receive the unimmersed into its membership, because it would be a revolutionary step. It would inflame both sides—both those who advocate immersion only, and those who advocate the pedobaptist side. It would precipitate the baptismal controversy, which, as a general thing, has not been a very helpful discussion, for both sides have been led to say very hard things about each other and quarrels do not prepare the way for peace. Revolutions have been the immediate predecessors of division. If the Berkeley church does not ally itself with some other communion, it may enter into an association with churches that have similar practices and form a new communion. That is the history of denominationalism. Christian union does not come that way; neither can it be forced. It must come by evolution rather than revolution.

Regarding the action of the California convention, I am inclined to think that they exceeded their authority, although I am not acquainted with the articles of their charter. Excommunications, however, have been the history of the church through the centuries, but they do not make very good reading for these times, especially in the history of the Disciples.

Baltimore, Md.

#### REV. T. L. LOWE.

I am profoundly convinced that discussion of the subject will only result in dissension. Whatever may be true of the future, it is very evident that the great majority of our churches now look upon the actions of the Berkeley church as being a radical departure from the practice of the Disciples of Christ.

Columbus, O.

#### MR. W. HUME LOGAN.

1. It is my opinion that the Berkeley church with good intentions is making a serious mistake. They are inconsistent to say the least. Their refusal to receive one into membership by primary obedience without immersion, while receiving with open arms the same party without immersion if he came through the Methodist or Presbyterian church, subjects them to ridicule. He is not good enough to come in the front door, but they will take him in the back way. By what process of reasoning do they determine that the candidate is more fit for the Kingdom if water be sprinkled by a Methodist or Presbyterian divine than if applied by a Disciple? Their primary action shows they know what is right but are willing to deviate in order to increase their membership. My belief, my hope, and my prayer is that not only many Methodists and Presbyterians will be saved, but millions also of others (who have not had the opportunity to learn) without either faith repentance, or baptism, but this does not excuse us from any one of the three.

2. I consider it a grave departure.

3. I believe the convention acted right and proper. The convention did not consign the Berkeley church to hades, it merely stated to them that they could serve Christ better in the camp of our allies who believe in and teach sprinkling. The Disciples, for the sake of union, have removed every non-essential plank from their platform, and it is dangerous to whittle on the supports.

4. Remedy—let the Berkeley church get into the Methodist Conference or Presbyterian Assembly where they can doubtless do splendid, conscientious, consistent, Christian service.

Louisville, Ky.

#### MR. CLARENCE B. KESSINGER.

Religious differences are on a par with those of a political nature—the result of environment, early teaching, and too often of unreasoning prejudice. I would personally like to belong to such a church as the Berkeley church is trying to be, if the congregation was ready for it. I would rather wait than to precipitate a controversy. A sensible way to view the situation is in the light of the tendency of the times. What will twenty-five years from this date behold as to a union of God's forces. I trust in the great union that must surely and necessarily come with the years, we of all people who have justified our separate existence on the claim of the union of God's people may not, as is often the case, be so self-centered and controversial that we shall fail to be an effective force. I greatly fear this may be the case. I prefer not to pass judgment either upon the Berkeley church or the California state convention. One probably forced an issue prematurely. The other acted with an assumed authority that broad minded people in the light of the twentieth century will not approve or follow.

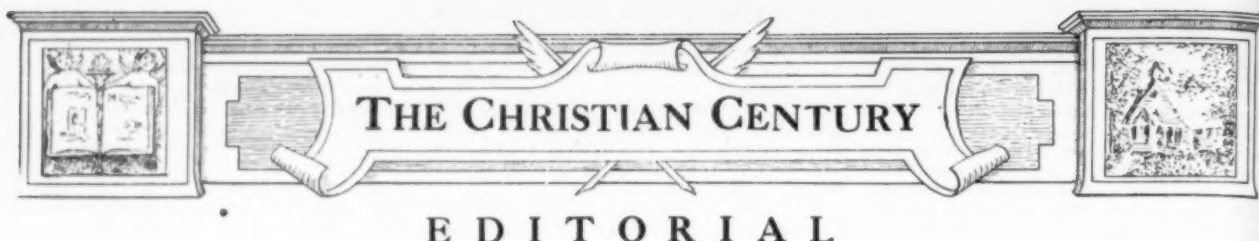
Vincennes, Indiana.

#### REV. E. L. POWELL.

1. From my personal standpoint regarding immersion as having its only significance in the authority of Christ I could not waver in my insistence upon it in the preaching of the gospel. On the other hand, I must positively believe that Christian character should be the only test of Christian fellowship. If the pious unimmersed, as we describe them, should wish to take membership with one of our congregations and such congregation should favor their reception on the ground of their Christian character it would unquestionably be within the right of the congregation thus to do. In so doing the congregation would express what it considers to be true loyalty to Christ as understood and construed by themselves. As a matter of congregational independence there would be only the claiming of this universally recognized fact of congregational independence among us. I cannot bring myself to see, therefore, that the Berkeley church has done wrong or has in any wise violated the spirit and genius of the Disciples of Christ. I must say, however, that I am persuaded that the Berkeley church in so doing has put itself out of sympathy with the Brotherhood, for it is the introduction of a precedent certainly not recognized among us, and inviting criticism in regard to an issue which, as I see it, need not have been raised.

2. This answers both the first and second questions. I do not regard the Berkeley church as having made a fundamental departure from the essential principles of the Disciples, although there has been a departure from the universal practice of the Disciples in the matter of church fellowship as distinguished from Christian fellowship. With congregational independence accepted I cannot see that there has been any departure from "those things that lie naturally within the field of Christian liberty, conceded by the genius of our movement to belong to the local congregation." I think the Berkeley congregation has made a mistake and has brought forward an issue which is not of sufficient prominence as yet to justify itself as commanding an outstanding issue.

3. In regard to the third question, as to (Continued on page 15.)



# THE CHRISTIAN CENTURY

## EDITORIAL

### BETTER THAN GOOD JOURNALISM.

**F**ROM the purely journalistic standpoint this issue of The Christian Century is anything but satisfactory to its editors. The extraordinary proportion of space devoted to one feature—the questionnaire—makes it an object of deserved criticism from any fellow-craftsman. But we have devoted so much space to that one purpose in the belief that our readers will be glad to have spread out before them in a single issue so wide a range of representative opinion.

Even so, scores of replies to our questionnaire will not see the light. They are coming in in increasing volume as press day approaches, and no doubt will continue for some time. We could fill the entire paper with these communications. Those that have not been published are as representative as those that have been published.

But all good and interesting things must come to an end. It seems best to bring the questionnaire to an end now.

Next week the editor will make an analysis and interpretation of the responses received.

### IMMERSION AND CHURCH MEMBERSHIP.

**T**HE CHRISTIAN CENTURY circulates among denominational bodies as well as among Disciples of Christ. One of its chief purposes as a religious newspaper is to represent the ideals and plea of the Disciples to the Christian world. The Christian world has very inadequate and, too often, false conceptions of the thing we Disciples of Christ are striving to do.

On this account the editor took the liberty of interpolating a comment of his own in the text of two of the replies appearing in previous installments of the current questionnaire. These editorial comments referred, in each case, to statements representing the Disciples as holding that immersion is a condition or prerequisite of Church membership.

Such statements of the Disciples' position we cannot allow to come uncorrected under the eyes of our Christian brethren to whom our plea for unity is addressed. The Disciples do not so hold. They believe that Methodists, Presbyterians, Congregationalists and the rest are members of the Church of Christ, even though they have not been immersed, just as truly members as are Disciples and Baptists who have been immersed.

Whatever importance Disciples attach to immersion, they do not regard it as a condition or prerequisite of membership in the Church of Christ.

On this point, The Christian Century cannot allow its pages to be used to convey, uncorrected, any utterance to the contrary.

### DR. TYLER'S TESTIMONY.

**T**HAT awful bugaboo described by a speaker on the floor of the Northern California Convention last summer as follows:—

Suppose a congregation should adopt the open-membership plan, then suppose the immersed members should decrease in numbers through death and removal while the unimmersed increased until they were in the majority; and then suppose the congregation should adopt sprinkling as the form of baptism:—

is laid low by the brief testimony of Dr. B. B. Tyler, in this issue of The Christian Century. Dr. Tyler is the venerable pastor-emeritus of South Broadway church, Denver, Colo. He says that South Broadway has been doing for thirteen years what Berkeley church was excommunicated from the California convention for doing. And he testifies that all the unimmersed Christians received into the church up to now who have not moved away have asked to be immersed.

That result is inevitable in any church that practices immersion only.

There will be varying degrees of value set upon the fact testified to by Dr. Tyler. Some will regard it as of great im-

portance that the unimmersed should come to see "the way of the Lord more perfectly;" and submit to immersion. To others it will seem of no great consequence. But whether important or not it is inevitable that the constant non-sectarian administration of baptism by the beautiful symbol of immersion, in receiving converts by profession of faith, will make its impression upon followers of Christ who have not been immersed, and they will wish to be immersed also.

The practice of immersion is the most effective argument for immersion.

Mr. Loken reports that he is continually being called upon to rebaptize those who have become dissatisfied with their earlier mode of baptism. Dr. Ames, Mr. Van Arsdall, Mr. Jordan and others report the same thing. The Vacaville church, in Northern California, was not excommunicated with Berkeley because, at the time, it had no unimmersed members in its congregation, all such received into its membership having been in the meantime immersed!

The fear of the practice of Christian union leading to the practice of affusion is an unreal bugaboo. It betokens a lack of belief in the beauty and intrinsic appropriateness of immersion.

Those who actually believe all they say in praise of immersion will not be afraid to let it speak for itself without the aid of sectarian or dogmatic support.

### THE VOICE FROM THE PIT.

**D**IVES in torment was not permitted to go with a message to his five brothers; but the convicts in the Eastern Penitentiary of Pennsylvania have uttered their voice which is addressed, not to their brethren, but to their law-makers. It is a plea for state wide prohibition. The convict editor of the prison paper, "The Umpire," himself a victim of drink, started the movement on July 4th, and on that day and the Sunday following, this petition was circulated:

"To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

"Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary of Pennsylvania respectfully aver:

"That they believe fully 70 per cent of crime within the State is indirectly attributable to the excessive use of intoxicating liquors, and

"That many of them have a personal knowledge of its debasing influence as exemplified in their own lives; and

"That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, the effect would be to reduce crime at least 50 per cent, if not more, they therefore

"Respectfully pray that you will favorably consider the introduction of any measure, having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to secure the passage of an act to prohibit the sale of such intoxicating liquor anywhere within the bounds of the Commonwealth of Pennsylvania.

"We further pray that you will give due consideration to this petition, coming to you as a voluntary deed of a body of earnest men and women, acting entirely on its own initiative, without suggestion from others."

The petition met with some strong opposition, The Philadelphia North American says:

"A number of those who thus evidenced their stand on this vital question did so in the face of threats and intimidation which would have kept them from exercising their free will under ordinary circumstances. For while the circulators of the petition observed their instructions to use no persuasion and avoid all controversy, certain inmates of one of the prison blocks organized a militant opposition movement.

"These liquor advocates preceded the clerks and did all they could to keep the men in the block from signing. They resorted to threats and warnings; but in spite of these tactics—the force of which can hardly be appreciated by persons not familiar with certain phases of prison life—only 20 per cent of those they sought to hold in line for rum were won over.

"This feature adds weight to the result, which greatly exceeded the expectations of the prison officials and those outsiders who had heard of the project. One prison officer had predicted it would be impossible to get 500 names to such a petition."





Notwithstanding the hostility aroused by the petition, and the attempts to prevent prisoners signing it, a total of 1,008 out of the 1,478 prisoners signed the document.

The prison paper printed some personal letters from prisoners, including such as this:

"For fifteen years I worked as a tradesman and maintained a family. I met bad company and began to drink. One night while intoxicated I went home. My good wife remonstrated with me, and in a moment of anger I killed her. I am here for life. My children will to their dying day bear the stigma of my wrong-doing. In the name of God, do what you can toward checking the evil! Good luck to you, comrade. I may never live to leave these prison walls, and in fact, do not deserve it; but, believe me while I am alive I will do my share toward putting an end to the curse."

We regard this petition as one of the most significant human documents ever issued. It is a voice out of the horrible pit. May the makers of our laws listen and heed!

#### THE NAME, PLEASE?

SEVERAL times in the answers appearing in our questionnaire, statements like this have occurred, in different wording but with substantially the same meaning:

The practice of Berkeley church is, of course, not wrong in the sense of violating the will of Christ; indeed it is clear that it is his will that all his people should have fellowship together; but it seems to be an unwise departure from the universal practice of the communion of which the church professes to be a member.

Of what communion does the Berkeley church or any church of Disciples profess to be a member except the Church of Christ?

#### HAWTHORNE NOT AN IMMORTAL.

BOSTON has been choosing 100 immortals. Perhaps half of them did something which the world outside of Boston knows about. In the list as finally made up, the name of Nathaniel Hawthorne does not appear. The reason given is that he lived in Salem, not Boston. But Salem does not love him, and neither does Concord, where also he lived, and it may be doubted whether the reason assigned is the real reason, or if real, whether it is a good one. Boston was one of his many homes—he had at least seven. The seven cities that now pass his name across to other cities will one day strive for the honor of claiming him, as

"Seven cities strove for Homer dead  
Through which the living Homer begged his bread."

Hawthorne can wait. Boston will yet revise its list of immortals, and one of several very respectable gentlemen will be dropped in order to make a place for him.

#### WHAT IS A LIBERAL?

IN a series of lectures in Mt. Morris Baptist Church, New York, Rev. John Haynes Holmes, a Unitarian, attempts to define the differences between the orthodox and liberal churches. He says:

"As a matter of historic fact, of course, there is a dividing line, on the one side of which we find the so-called liberal churches, and on the other side the conservative, or evangelical, or orthodox churches; and again, of course, the line of division is very largely theological. Here are these great historic churches, which unite on certain great essentials of religion. They believe in the unique inspiration of the Bible, in the unique leadership of Jesus, in a certain conception of the character of deity, in a certain interpretation of the organization of the Church and the character of the Christian life.

"Upon the other side of this theological line are the so-called liberal churches, which are distinctive in the fact that they do not accept these traditional doctrines. They do not accept Jesus as their distinctive leader, or the Bible as the distinctively inspired Book of God, or the Church in any sense as a distinctively religious organization apart from other great organizations of society. It is because of such differences of opinion as these that we have come to speak of the orthodox churches on the one hand, and the liberal churches upon the other."

This is a more nearly accurate definition than is sometimes given, and we have no serious fault to find with it. Mr. Haynes goes on:

"But I feel, as I have just indicated, that this distinction is purely artificial, and to that extent it is not accurate or proper at all.

"Why, as I work here in this city, I find men, ministers and laymen alike, in all denominations and churches, whom I would describe as liberals, men and women I regard as my brothers in spirit and purpose and ideals, if not in the exact details of thought. When, on the other hand, I turn to many of the ministers and laymen in my own Unitarian Church, I find some of the most hard-shelled, fossilized, hopelessly orthodox conservatives that can be found in all the world of religious life. In fact, on certain great matters of religion, I want to say to you in all frankness tonight that I find myself infinitely nearer certain of the ministers and laymen in the Episcopal and Baptist and Methodist churches than I do with certain of the ministers and laymen of my own church. New issues are coming to the front in this age and generation. The old divisions between the churches and denominations along theological lines are sinking into utter insignificance.

"The liberal in religion is the man whose standpoint is that of life as contrasted with that of organization. Fundamentally, this means that the liberal apprehends this fact to be true—that nothing is sacred in all the world, excepting the human soul. The Bible is not sacred, excepting as it is the revelation of some of the greatest souls that the world has ever seen. Jesus is not a sacred personality, excepting as his soul stands supreme among all the religious prophets of the past. The Church is not a sacred institution, excepting as it is the organization and reflection of the consecrated souls of men and women. No practice of religion is sacred, either of worship or of prayer or of song, excepting as it is the free pouring forth of the soul of man. The liberal, in other words, believes not in any organization, not in any distinctive book, or prophet, or form, or ceremony, or creed, or doctrine, nothing that is fashioned by the soul or expressive of the soul; but he believes fundamentally in the soul itself. In other words, in its larger expression, he lives not in organization, but in the life of which organization is the more or less imperfect expression."

Without criticizing this statement in detail, we express our hearty agreement with one thought in it, namely, that the negation of orthodoxy does not guarantee that a man should be in any true sense liberal. To be liberal is to be free, open minded, loyal to truth. A man may be thoroughly orthodox and at the same time in the true sense liberal. Even conservatism is not opposed to true liberalism. To conserve is to save; and it is he who has conserved something who has something to be liberal with. We do not agree with Mr. Holmes that "nothing is sacred in the world except the human soul," but we do agree with him in the discovery that many devoutly orthodox men are nobly open minded, and that narrowness, bigotry and dogmatism are entirely possible to a man who prides himself on being "liberal."

#### THOUGHTS AND DEEDS.

SAY not, "It matters not what men may think,  
But 'tis the deed avails." As flower to seed  
Is deed to thought; and as the seed foretells  
Hemlock or rose, thoughts tell the coming deed.

T. C. C.

#### A SUNDAY-SCHOOL LESSON ARSENAL.

WHETHER you are an active Sunday-school worker or not you cannot help sensing the enhanced value of The Christian Century in the recent addition of Rev. John R. Ewers to its staff. His article on the uniform Sunday-school lesson will prove to be a little bit the most suggestive and helpful piece of writing on that weekly theme that can be found anywhere.

Mr. Ewers approaches the lesson from the standpoint of a practical pastor and experienced teacher. He does not tangle up his article by the treatment of problems of mere academic interest. He vitalizes each lesson. And he writes with fine spiritual insight and with what the professionals call "punch."

We predict that with the careful exegetical background furnished by Rev. C. C. Buckner, and with Mr. Ewers interpretative treatment our Sunday-school page will become a sort of arsenal whereto teacher and students will find themselves habitually repairing for ammunition of the most effective sort.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Dean Sumner May Leave Chicago.

Dean Walter T. Sumner, churchman, social service leader, educator, of Chicago, has been called to serve as Episcopal Bishop of Oregon, to succeed the late Rev. Charles Scadding. The Chicago leader has not yet accepted the call. Rev. Mr. Sumner has been dean at the Cathedral of SS. Peter and Paul and superintendent of the city missions of the Episcopal church since 1906. Before that time he was rector of St. George's Church, and earlier was secretary to the bishop of Chicago. For several years Dean Sumner has been a national figure in social service work. He was chairman of the Chicago vice commission, and is now a member of the board of education, an officer of the United Charities, and active in the work of several other charitable and social service organizations. He was born at Manchester, N. H., in 1874, and was graduated at Dartmouth and the Western Theological Seminary.

## Gives Million to Methodist School.

The gift of a million dollars to the new Methodist University at Atlanta, reported in a recent issue of *The Christian Century*, has directed attention to the career of the donor, Mr. Asa G. Candler. A daily secular paper which evidently knows Mr. Candler writes thus of him: "The liberality that now finds its climax is characteristic of the man. He has always done his share, and more. 'Doing his share' has from his youth up been a passion with this wonderful man. As a young \$40-a-month drug clerk he was proportionately liberal in aiding any worthy cause as he has ever been since. It is axiomatic among those who know him that at every upward turn of his life he has followed the policy of giving every penny he was able to spare toward human betterment. Many of his acts of charity, many of the enterprises he has aided, will never be known save to himself and a few friends."

## Methodists to Aid "Christmas Ship."

One of the silver linings to the black cloud of war that is now darkening much of the earth is the spirit of sympathy and service that is manifesting itself in many ways. One of the most spectacular of these Christianly movements is the Christmas Ship enterprise, which has been inaugurated by the Chicago Herald and adopted by fifty or more other papers over the land. The plan is to load up a ship with clothes and other articles that may be needed by the children of the war-oppressed lands of Europe, and to send this gift over at the Christmas season. Many organizations have joined the Herald in this unique enterprise. The latest and largest ally to report is the Sunday-school Board of the Methodist Episcopal Church, which pledges the help of its thirty thousand schools, with four million members. As outlined a few days ago by Rev. Edgar Blake, corresponding secretary of the board, the plan of action comprehends four mediums of instruments through which the work will be carried on. These are: 1. The church press. 2. The church pulpits. Thirty thousand pastors will preach the Christmas ship gospel from 30,000 pulpits. 3. Circulation—appeals and instructions will be printed in leaflet form and distributed broadcast throughout the nation. 4. Institutes and conferences. A stated por-

tion of all such meetings will be devoted to the advancement of the Christmas ship work.

Mr. Blake commenting on the adoption of the ship plan, says: "We are no longer content merely to tell the children the story of the good Samaritan. We now aim to teach them how to practice it. No one can understand the truth of this parable until he has played the part. We are constantly seeking ways therefore by which we may stimulate and train the children and young people in good deeds. We shall use the Christmas ship for a great educational as well as benevolent appeal to our young people. If the 20,000,000 of American children from five to fifteen years of age could be enthusiastically en-



Dean Walter T. Sumner, of Chicago, who has been called to serve his church as Bishop of Oregon.

listed in the Herald's Christmas ship enterprise there would be unloosed a benevolent force in America the educational value of which would be incalculable. "The board which I represent will co-operate with the Herald in every way possible. We shall do our best through our church press, from our pulpits and platforms, in our institutes and conferences, and by personal circularization of pastors and Sunday-school workers to obtain an enthusiastic response from the 30,000 Sunday-schools and the 4,000,000 Sunday-school scholars in our church."

## War Cripples Salvation Army.

War is necessitating the interruption of the work of the Salvation Army, especially in European countries. According to General Bramwell Booth, the Salvation Army in Europe will be bankrupt and its equipment ruined if war continues six months. All stations in France and Germany have been turned over to the use of the soldiers; the army shelter houses in England have been tendered to the British government for war uses.

## Church Growth in North and South.

From 1890 to 1913 Southern Baptists in the United States increased from 1,280,066 to 2,471,389, a gain of 93 per cent; Northern Baptists increased from 800,450 to 1,176,615, or 47 per cent; Southern Pres-

byterians increased from 179,721 to 300,771, or 67 per cent; Northern Presbyterians, from 788,224 to 1,402,533, or 78 per cent; Southern Methodists, from 1,200,976 to 1,996,877, or 65 per cent; Methodist Episcopal from 2,240,354 to 3,415,768, or 52 per cent.

## Methodists Erect Unique Building.

Trinity Methodist Episcopal Church, South, Los Angeles, Cal., has just completed what is said to be one of the largest buildings of its kind in America. It has nine stories and a roofgarden. The auditorium seats 2,300. The second and third stories are given over for social halls, ladies' parlors, library, and other similar uses. The other six stories are to be used as a first-class men's hotel, with 325 rooms. This building, which combines facilities for worship, evangelistic and social service in an unusual way, was dedicated Sunday, September 20. Dr. Matt. S. Hughes is pastor of Trinity Church.

## Bible Chairs for U. P. Colleges.

The children and young people of the United Presbyterian Church are soon to have placed before them the plan of the Board of Education providing for a Chair of Bible in each of the Church colleges. The last General Assembly directed that the Sunday school contributions "not included in the congregational pledge or otherwise designated, shall be divided among the four mission boards and the Board of Education." The Assembly also granted the request of the Board of Education for "an approach to the youth of the Church through the Sunday-schools and Young People's societies not less than one month out of twelve." The secretaries of the boards have arranged that the educational interests of the Church shall be presented before the above named organizations from September 20 to October 11, inclusive.

## Dr. Gladden Defends Peace Palace.

Dr. Washington Gladden, Congregational preacher, said to his people in a recent sermon: "Do not sneer at the Peace Palace at the Hague; we shall have abundant use for it ere long as the meeting place of humbled and contrite nations, where they may gather to reduce the armaments and prepare the ways of peace."

## Catholics Become Episcopalians.

The very unusual transition is reported of enough Italians to form a congregation leaving Roman Catholicism and going into the Protestant Episcopal church. On June 28 at Hartford, Conn., a congregation of 108 Italians, all of whom had been baptized and confirmed in the Roman Catholic church, of whom eighty-seven were men and twenty-one women, were constituted a Protestant Episcopal church. The converts had not been dissatisfied with Catholic doctrine so much as with the political aspects of Roman Catholic church life.

## George Whitefield to be Honored.

The Commission on Evangelism of the Federal Council of Churches of Christ in America asks that all churches observe Sunday, December 13, the two hundredth anniversary of the birth of George Whitefield. It is hoped to make this a stimulating occasion for considering the importance of evangelistic effort.

## An Open Questionnaire

(Continued from page 11.)

the action of the California convention, I can answer without the shadow of a doubt, that the convention has done that which is in open violation of a fundamental principle of the Disciples of Christ. The convention has no authority which it has not received, and certainly it has received no ecclesiastical authority from the churches. No sort of resolution, no kind of action having to do with Christian fellowship can be tolerated on the part of any convention, or board, or society, or committee, save as such action meets the absolute surrender of that which is fundamental in the teaching of the Disciples in their traditions and in their universal practice. No convention, whether it be a delegate convention or a mass meeting, has any authority whatever in matters of doctrine or conscience over the churches or any individual in the church. If the action of the California convention should be approved generally by our churches or our leaders, it would mean the acceptance of ecclesiastical authority, a thing which all of our churches together could not confer upon any organization and which if they could confer would mean to write "Ichabod" on the face of the religious movement which has for a hundred years most clearly and definitely fought against ecclesiastical authority and vigorously contended for the Protestantism which has as its very life blood Christian liberty within the limitations imposed by the authority of Christ—that authority self-imposed by the individual soul or by the local congregation.

4. In regard to your last question I can only say that we should use every influence to persuade the California convention on some other convention occasion to rescind its action and to disclaim any intention on its part of excommunicating the Berkeley church from missionary co-operation.

In this whole issue there can only be brought to bear the spirit of love and persuasion, while at the same time there must be no uncertain sound in regard to this whole question of authority.

The fundamental error of Roman Catholicism consists in substituting ecclesiastical authority for the supreme, exclusive and only spiritual authority, which is to be found and is embodied in the Christ of God. Let us beware lest we lose our heritage of Protestant liberty and the candle-stick be removed.

Louisville, Ky.

### REV. AUSTIN HUNTER.

1. I think the Berkeley church did wrong in receiving the unimmersed. It is not a question as to whether these people were Christians or not. Our people represent a movement to reproduce the basic elements of the Christianity of the New Testament and in doing so we have understood from the beginning that immersion was one of these elements. This position has been held with practical unanimity among us. I think this fundamental characteristic of our movement is right, and therefore, that the Berkeley church is wrong. It is wrong furthermore, because entirely inexpedient, creating trouble and division. It confuses the issue to say that when we decline to receive the immersed, we dechristianize them.

2. The above answers the second question.

3. It is difficult at this long range to pass upon the wisdom of the convention's action. There were probably aggravating causes. Some years ago, when the Cedar Ave Church, of Cleveland, received the unimmersed and was criticized, Rev. Harris Cooley, the minister, declared that their standing would be approved by the missionary societies in receiving their offerings. Mr. Rains, representing the foreign society, returned their fifty dollar check, stating that they could not accept it since it would amount to an indorsement of the church. If it was understood by the Berkeley church that by the seating of those delegates, it amounted to an indorsement of the church in its departure from our principles, then I can not

see how the convention could well do otherwise. I have understood that it was the policy of this church to try to draw other churches into the same practice and so promote a divisive movement among our churches on the coast. It is certainly far fetched to interpret the action as ecclesiasticism.

4. The best way to remedy the difficulty is to quit agitating the matter and keep sweet. Our cause on the coast has perhaps suffered more by the action of the Berkeley church, than the Berkeley church has suffered by the action of the convention.

Jackson Boulevard Church, Chicago.

### MR. A. E. JENNINGS.

1. No. It is a question of time when all of our churches will practice the same thing.

2. It is a question very decidedly within the field of Christian liberty.

3. (a) I do not believe the California convention had any right to take the action they did. (b) The action of the convention violates the fundamental principles of our movement. (c) In my opinion, it is ecclesiasticism going to seed.

4. I have no suggestions as to a remedy for the difficulty. A little light on the question, a little free discussion, and the convention will be ashamed of its action and will in due time remedy it.

I think I have covered the ground.

Ann Arbor, Mich.

### MR. F. COOP.

[The following is an excerpt from a gracious personal letter to the editor from Mr. Coop, in which he calls attention to an aspect of the discussion well worthy of prayerful consideration.]

Our hearts are torn asunder over this calamitous war, but more especially over the infidelity of all the nations involved. I pray America may be saved from international intanglement and the Church of Christ from a conflict which might be as disastrous for her religious life as this horrible war threatens to be for our national well being. I fear there is an unconscious sectarian spirit, both in our churches and others, which invests and applies church covenants, intended only to meet the requirements of state and the theological ideas of those who frame them, with a potency which belongs exclusively to the great Head of the church, forgetting that the real Church of Christ is a spiritual body with limits definable only by God and beyond finite jurisdiction.

Southport, Eng.

### MR. BRYANT W. GRIFFIN.

Possibly, the views of one who is not a Disciple might be of interest. I am a Baptist by birth, but a "Disciple-in-law" and in spirit; I believe in church consolidation and I admire the modern methods of the denomination.

I belong to the church here, which is a real union church. The strongest elements are Baptists and Disciples; and Methodists, etc., are admitted by letter from other churches without imposing immersion, not, however, without objection from the older generation of Disciples.

While the Disciples have broadened, they need to broaden still more before they furnish a platform broad enough for all Christians. While I believe in immersion, I do not think that it is the water that saves but rather the spirit of obedience and acceptance. Those Presbyterians and Methodists who were accepted at Berkeley had accepted Christ and followed Christ in baptism, as they saw it. For us to say they were not baptized because theirs was not the scriptural method as we see it is to hold up the bar of a creed. Immersion is the last fond relic of a creed to which the Disciples still hold. As long as immersion is the distinctive feature of the creed the denomination should call itself Baptist and not claim to be the Church of Christ.

Supposing Christ were immersed by John's baptism? He drank wine and ate unleavened bread at the last supper, and took things generally as he found them. He was the last to stand out for mint and cummin. He brought what selfish man could never have evolved for himself: the divine element of kindness, a consideration for others; and why append baptism, necessarily by immersion? To make immersion the sine qua non is against the spirit of the religion.

I think I should join it, if there were a Berkeley church in Boston.

Keuka Park, N. Y.

### REV. W. D. WARD.

1. No, I do not hold that the Berkeley church did wrong in receiving unimmersed Christians, but I do believe profoundly that their action was inexpedient, and that one certain result of it must be to hinder the realization of the union which we, as a people, desire to promote.

2. To be more specific, I disapprove of the practice of the Berkeley church because it is a radical departure from the program of the Disciples of Christ, that has been followed for about a century, which has had for its object the restoring of the name and ordinances and ideals and spirit of the New Testament church as a basis upon which to persuade all Christians to unite, to the supreme end that the whole world might be speedily won to Christ. If we are to adhere to the program, we can not recognize affusion as Scriptural baptism, nor those as co-workers in the movement in which we are engaged who have not been baptized according to Scriptural teaching and practice.

3. On the other hand, I emphatically disapprove of the action of the California convention. The situation created by the action of the Berkeley brethren calls for earnest prayer and for earnest seeking after light, but not for excommunication. The ties of brotherhood are far too sacred to be broken by any section of our communion. It is not essential that we shall all see alike on such matters, but it is vital that the spirit of Christ shall dominate all of our deliberations.

4. I know of nothing that we can do except to bring to bear the pressure of sentiment as felt by the great mass of our people, with the hope that the brethren in California will see their mistake and change their attitude.

Newark, Ohio.

### MRS. CELESTE B. GIVENS.

When we as individual Christians have caught the real spirit of the "Prince of Peace" there can be and will be no such incidents as that of the Berkeley church. I do not know the personnel of this church except to know that Brother and Sister H. H. Guy are among its members. And knowing so well the deep consecration, lofty spiritual ideals, and splendid scholarship of these two, besides the things accomplished by them on the foreign field as our representatives, for them to be "cut off" from any one or any thing Christian is unthinkable. "By their fruits ye shall know them" was surely given us as the keynote of the Christian life. When much of dogma and custom has been torn away, and the true value is placed upon life and living, then can the people foremost in this kind of strength be fitly prepared to lead the world toward Christian unity. Until we, as a people, can do this in deed and in truth, we can make no claim before the world to such leadership.

Central Church, Des Moines, Ia.

### REV. GEORGE A. MILLER.

1. I hold that Berkeley church is doing wrong by receiving unimmersed people into its church membership and still claiming to be one of the churches of our brotherhood. It should apply for fellowship with that body known as the "Christian Connection." It would be in entire accord with the genesis and practice of that communion which began with the movement inaugurated by Barton W. Stone of Kentucky, which afterwards came, with Mr. Stone, into entire accord and harmony with us in that state but in Ohio remained true to the principles of their



beginning and now advocated by the Berkeley church. These principles however have led them into various paths and have caused them to become rather "a disappearing brotherhood."

2. It is certainly a grave and fundamental departure from the principles of the disciples. A local congregation has the right to become Roman Catholic, or any thing else it may desire, but should enter into work and fellowship with that body if it becomes such.

3. If a delegated body has the right to receive persons into its membership under certain conditions it most certainly has the right not to receive those who do not comply with these conditions. Whether it is always wise in doing so is another question but the right must certainly be conceded. I do not think the word "excommunicate" expresses the action of that body. By origin and fundamental meaning that word is misused in your question. There is a vast difference between the common and accepted meaning of the word "ecclesiasticism" and what this convention did. It seems as though by the using of these terms, which are very unpopular with our people, out of their common accepted meanings you are trying to scare people and confuse the issue. The California convention is not an ecclesiastical body and could not excommunicate any one. The action of refusing the delegates to be admitted to sit with them to plan certain forms of work was not an ecclesiasticism.

Washington, D. C.

#### MR. W. F. HOLT.

I hesitate to even express views on questions of as serious a nature as these, feeling that there are a great many who know so much more about these matters and whose opinion would be worth so much more than mine, that I hardly feel competent to make statements on matters of so grave a nature. However, I will gladly give you my feelings and views.

1. I believe the Berkeley church is doing wrong in receiving these people. First, because under the conditions at Berkeley and for that matter in nearly all other places there is no good reason why they should do so. I would not for a moment think of going into the question as to what was right or wrong in the mode of baptism and I am free to confess that there might be places in the world where I might feel it was all right for our people to follow a procedure of this nature, but at Berkeley or any other place where there are plenty of churches that people who have not been immersed can go to, there is no good reason for one of our churches starting a procedure which in the minds of at least the most of us there is a question as to whether or not it is all right, and also where it is sure as it has done in this case, to alienate a lot of our own people as well as raising serious discords among our people even outside of the particular church directly affected, so that outside of the question of what mode of baptism is right, even if I believed that it made no difference about the mode, I do not believe that any of our churches should do as the Berkeley church is doing as I feel certain that the harm they will do is vastly more than any possible good that can come from it.

2. I believe very decidedly that it is a grave and fundamental departure from the essential principles of the disciples.

3. I do not feel that I would care to venture an opinion on this matter as I feel that I am possibly not as well informed on this particular part of the situation as I would like to be to even express an opinion. I will say, however, that I have some feeling of doubt as to the wisdom of the action of the convention in doing what they did. I have a feeling that some less drastic action and possibly the exercising of some patience and brotherly love might have been better.

4. The brotherhood everywhere I believe should try to induce the Berkeley church to give up the practice referred to and return to the present principles that have always been held by our people in this matter.

Redlands, Calif.

#### REV. CHARLES S. EARLY.

1. No, in the general sense of wrong. If you mean is the policy of the Berkeley church advisable, in answering this, I would want to write a chapter.

2. Inasmuch as the formation of the local congregations or churches as practiced by the Disciples, and so far as I know, practically all other Christian communions, is an extra-scriptural matter without Bible precept or precedent; if it be legitimate at all such matters as the one in point should be left entirely with the local people. No outside people have any more right to interfere with their policy in a matter like this, than in the organization of their Christian Endeavor Society.

3. I consider the action of the California Convention (1) illogical, (2) un-scriptural, (3) un-Christian, (4) unbrotherly, (5) undemocratic, (6) unfaithful to the traditional principles of the Disciples, and (7) wholly outside the province of a missionary organization, being a gross assumption of ecclesiastical authority, against which every loyal Disciple must revolt with all his soul.

4. If we wish to resolve the General Convention into an ecclesiastical body, let it excommunicate the California convention, for the heresy of excommunicating the Berkeley church.

If we wish to continue our fidelity to Christian principles and practice, let our General Convention wholly ignore the action of the California convention, and give the Berkeley delegates their rightful place in the "general assembly" of the saints at Atlanta.

Oskaloosa, Ia.

#### PRESIDENT JOSEPH A. SERENA.

Your questionnaire finds me trying to do what apparently others have done who have tried to answer it, write much and say nothing. If I may be permitted a personal introspection and analyze my mental attitude toward this question there would be discovered the theological and religious self. Theologically I condemn the Berkeley church for meddling with form and doctrine, religiously I would go as far as it went and farther, in calling men my brothers. None of us in our better moments, denies the marks of a Christian in the lives of the pious unimmersed. In every fold, Catholic and Protestant, there are those whose lives of sacrifice and devotion put me to shame, and I count myself honored in the fellowship which binds our hearts and lives in Christian love.

When it comes to any organizations setting up standards of orthodoxy, whether they be our national, state or educational societies, it is time to call a halt. Our liberty has been bought too dearly to permit it thus to be threatened. We must safeguard the privilege of the least congregation to deal with matters pertaining to their welfare in Christ as He may lead them into the light. The action of the late convention in California threatens this liberty. I hope these brethren may be brave enough to right the wrong done the Berkeley church.

Keuka College, New York.

#### MR. ERNEST O. KOOSER.

In my opinion the Berkeley church did the only thing it could do to apply the principles that we profess. We should do our part to overcome the ecclesiastical exclusiveness and sectarianism that has blighted Christianity almost from the beginning; and we should remove from our particular division of the general Church the erroneous impression which prevails in many quarters that we are one of the most narrow of the sects in maintaining, before all things, by unwritten but inviolate creed, one chief tenet—salvation by mechanical operation. The whole spirit of what we call the restoration—its origins, teachings, history, and communion—denies any such impression. It is not our attitude. In fact we do fellowship with all Christian people, and always will. And we may as well frankly acknowledge we are not ordained with special authority to enforce terms of admission to the church of Christ.

Every argument that was ever made in the pulpit of a Christian church against the promulgation of any creed by any convention, synod, or conclave, is perfectly valid against the action of the California convention that undertook to read the Berkeley congregation, or any of its members, out of the church. Assuming superior insight and divine authority, as is always done, these convention brethren have prescribed the limits of the kingdom, and proceeded to exclude the mistaken faithful. This is not for them to do. Don't worry. The pope's bull did not change the laws of the universe, nor can this convention start the world revolving backwards.

Somerset, Pa.

#### REV. L. J. MARSHALL.

I believe the practice of the Berkeley congregation in fellowshiping all other Christians, is in accord with the teachings of the New Testament, and in harmony with and essential to the genius of the Disciples' movement. I also believe that the action of the convention was ecclesiastical and contrary to the letter and spirit of the New Testament, and therefore opposed to the fundamental principle of the restoration movement. Unless we stand fast in the freedom for which Christ set us free, and recognize the right of all others to do the same, we shall hinder Christian union, and crystallize into a sect contending for a uniformity of opinion which will never prevail.

Kansas City.

#### REV. F. L. MOFFETT.

1. No wrong was done in receiving these people as they did. There was no disloyalty and could be no confusion as to the teachings of the church or the status of said members.

2. The practice of the local congregation on a matter of that kind should be determined by said local congregation in such a way as shall best serve the Kingdom of God.

3. If I thought the Berkeley church was doing wrong, I would still think that the convention did wrong in refusing missionary fellowship with them. If we cannot have missionary fellowship with our own, how can we plead for fellowship, or Christian unity with others? The action of the convention revealed the ecclesiastical spirit quite fully. Such revelations have value.

4. The brotherhood should assure the Berkeley church of its belief in Christian liberty, and that its prayer for the unity of God's people is sincere, and that they desire the fullest fellowship possible in all missionary enterprises.

Springfield, Mo.

#### REV. ROY B. BOWERS.

I want to enter my protest against this unprecedented, un-Christian outrage of the California brethren in ex-communicating the Berkeley church. I bow my head in shame.

Instead of being "a grave and fundamental departure from the essential principles of the Disciples," the action of the Berkeley church is an expression of loyalty to the principles which gave rise to the Disciple movement. If the Disciples refuse this liberty to the local congregation, then we take our place with the rest of the denominations in insisting upon conformity to established dogmas.

Who has made the California convention a judge as to the orthodoxy of the Berkeley church or of any other church? If the California convention has set itself to pass upon the right of a church to be called Christian, then Rome should be informed of this fact, and be saved the trouble of electing another "vice-regent of God."

Ocala, Fla.

#### DR. THOMAS J. SUGG.

1. No Berkeley church has practiced what I believe many of our churches are ready to do when they have a leader in sympathy with the plea for Christian unity.

2. It seems to me the local church has the liberty to do as Berkeley church did and it



could be the practice of the whole brotherhood without departing from essential principles.

3. The action of the California convention need not surprise any one familiar with church delegations. Evidently that convention was controlled by a bigoted church press and ministers of the "old school."

4. Disciples schools in connection with the university, church papers such as *The Christian Century*, and the tendency to limit the number of churches in small towns, the laymen's movement, foreign missionary work and common sense will remedy such conditions as obtained in the Santa Cruz convention.

Carrollton, Mo.

#### REV. W. F. MEYER.

1. It is my candid opinion that the present position of the Berkeley church is more logical and Christian than it was before it received unimmersed Christians into full fellowship. How can we consistently call the unimmersed Christians, and co-operate with them in Christian enterprises, and then refuse to fellowship with them in church membership.

2. If the Berkeley church did wrong in adopting this program or method of receiving unimmersed Christians into fellowship; if there is a higher tribunal than the local congregation in our brotherhood; let us no longer pose as undenominational and as the most democratic religious people, but let us erase from our brotherhood publications that sacred motto, "In faith, unity; in opinion and methods, liberty; in all things, charity."

3. The action of the California (North) convention certainly was out of harmony with the fundamental principle of the Disciples of Christ. It will not only be a set back in our own brotherhood, but from its publicity in the secular press we are losing that greater influence outside of our brotherhood. My warning from the convention floor was: "Brethren if you do this thing, it will leave a stain in your records which you will some day regret."

Ukiah, Cal.

#### REV. J. H. McCULLOUGH.

I do not wish to enter at length into the discussion. Will say a few things. The word "excommunicated" is too strong. The Berkeley brethren could have stayed and participated in the discussions the same as the others; only the privilege of voting was not allowed them. Our people generally think that the movement at Berkeley is an attempt to reform the reformation, for which we have been pleading for more than one hundred years. The League and the paper they are publishing look that way. We are nearly unanimous in the opinion that we don't need reformation as an organized church of Christ. We believe we can practice Christian union in the Communion—the Lord's Supper. We have always taught that this is open to pious unimmersed people. This is the test of fellowship rather than baptism. When I was minister at Irvington, there came an old brother to live with his daughter. He was a member of the Congregational church some place in the State of Maine. He attended church with us. One day he said to me, "I enjoy the worship here, I enjoy hearing you preach, and I would like to be known in this community as a Christian."

I asked him if he was acquainted with the origin of our people as a separate church? He said no. Then I told him of the work of Thomas Campbell, his union communion service in 1809, held in the Monongahela Valley where Pittsburgh now stands. I told him how the pious people of various names recognized each other as Christians at the Lord's table; how this idea grew and spread; how finally, we became a separate people; told him how the Campbells—father and son—saw it to be their duty to be immersed, by a careful study of the Word of God; told him that there were other things we held the Word taught, but that we had always held that believers in Christ who were living a holy life, had a right to commune, and

that he would be welcome to commune with us, and to worship with us, and enjoy our fellowship. He thanked me and said he would be happy to do this. I told him to come the next Lord's Day, and I would introduce him to the brethren, and make a statement of his desire. He came and I asked him to rise.

I explained to the church his desire and that I had invited him to come and present himself. I now said all the members of the church who wish to join me in inviting this brother to attend and worship with us to rise to their feet. They arose unanimously. Then I gave him my hand as a sojourning Disciple of Christ, and promised to give him a letter commending his Christian conduct, if he lived worthily, while with us.

I submit this example as an answer to your question as to how we can practice fellowship with these good people of other churches whom we acknowledge as Christians.

When we are looking for the ground on which the United Church of the future shall stand we must insist on the divinely appointed ordinance of baptism to bring the Kingdom which is within us into the sight of men.

Santa Cruz, Cal.

#### REV. JAMES M. PHILPUTT.

The Berkeley church is undoubtedly right in the course it has taken. The world is passing from the formal to the spiritual in religion. Forms are to have less and less hold upon the conscience. The great emphasis of Jesus was against the formal and for the spiritual. Forms are mere shadows and symbols of truth. It is a blind devotion to a mere form that actuates the opposition to receiving good Christian people from other bodies into our fellowship. It is conceded that they are no whit behind us in moral and spiritual attainments. God has put his seal upon them, enriching them with all the gifts of His spirit. What more do our brethren want? Surely a great people seeking the unity of all Christians will not block their own path by refusing to make such a concession as this. If we do this then our plea for unity has the ring of insincerity.

2. I would have every church proceed cautiously in taking this step. Unless there is general unanimity, it would not be wise. Peace is necessary to real progression in the congregational life. When there is general consent any congregation, of course, has a right to take such a course.

3. Perhaps the California convention was within its rights as an organized society to do as it did but it was a great mistake none the less. It certainly has the form of ecclesiasticism if not its spirit.

4. Nothing can be done from the outside but to use moral suasion and such measures for enlargement and enlightenment of vision as *The Christian Century* has set on foot with its Questionnaire.

Central Church, New York City.

#### THE CHRISTIAN STANDARD'S VIEW.

[In its last issue the *Christian Standard* prints a letter from a Northern California minister, Rev. T. J. O'Connor, of Hanford, who voted in favor of the excommunication of Berkeley delegates and who after a discussion of the whole matter with the editor, now announces that the editor has converted him. The *Standard* publishes an editorial reply to Mr. O'Connor. The two articles may appropriately be attached to our questionnaire. Omitting certain portions not relevant to our present interest the statements follow:]

#### REV. T. J. O'CONNOR.

The *Standard* has convinced me that the excommunication of the Berkeley Church "was virtually an ecclesiastical act." I say "excommunication," for it was not a question of receiving to its fellowship, but of excluding a church that already had a place in the fellowship of the conventions of California North Churches.

I heartily agree with the *Standard* that "the New Testament recognizes no authority above that of the congregation." I thought about this at Santa Cruz. I was of the

opinion then, and I am now, that the Berkeley church was not Scriptural in the matter of receiving unimmersed persons to membership, but I did not think the passage of the resolution would be a wise thing. I voted for the resolution as a protest against what I believed to be an exceptional practice, rather than as a disciplinary measure aimed at the Berkeley church. Afterwards I could not help but think that I had sat in judgment upon the Berkeley church and condemned them because their opinion did not agree with mine. Now I am convinced that I was a party to one of the most "spectacular ecclesiastical stunts" ever pulled off in California. Would that the convention had accepted Bro. Breeden's amendment! On that hysteric—hold on, I mean historic—on that historic day at Santa Cruz, after Bro. Smither's fine address, which flowed as readily and easily from his lips as though it had been prepared weeks before and repeatedly rehearsed, the war of words raged loud and long, until the commotion rivaled the thunderous dashing of the ocean waves against the rocks a few blocks away. Then, for the first time that day, Bro. Breeden arose and opened his mouth. During five hours' hot conflict his voice was not heard. (Yet Bro. Smither wrote: "H. O. Breeden led this fight.") And when he spoke, it was not to fight, but to suggest, to counsel in the interest of peace and good-will: "This is a convention solely for missionary purposes. We are not an ecclesiastical body. I therefore am not in favor of excluding the Berkeley First Church delegates. I move as an amendment to the resolution that we disapprove the practice of the Berkeley First Church in receiving unimmersed to membership, and allow the delegates to take their seats in the convention."

Even this smacks of ecclesiasticism, but the passage of this amendment was the one way out of the difficulty, for it was the right way into peace and goodwill.

#### FROM THE STANDARD'S EDITORIAL RESPONSE.

Undoubtedly this necessary act of the convention was an "ecclesiastical act," for it was an act of individuals representing "ecclesias" or churches. There is no room for opinion at this point—it is a mere matter of fact.

Actually, however, it meant no more than a spontaneous uprising of individual Disciples against Lokenism. Bro. Breeden saw that it was an ecclesiastical excommunication, and sought to prevent it. The people saw an opportunity to rebuke the thing that had so long troubled them and hindered their work, so they disclaimed leadership or counsel and "let drive."

So Bro. Breeden was right in seeking to keep our people from presuming to exercise ecclesiastical prerogatives, and Bro. O'Connor was right in his desire to swat the Loken fly, but both were wrong nevertheless. Bro. Breeden well knows that every organization, or organism, must be granted the right of self-defense—that if it is not allowed this, it must not be allowed to exist; he knows also that a company made up of representatives of churches can have no other means of preserving a given status and character save the right to refuse or unseat those who come as delegates; and he knows that the fitness of delegates can not be determined without reference to the churches from which they come. And Bro. O'Connor, while right in his desire to disapprove of Lokenism, was wrong in allowing himself to be so placed that he could not do so without having part in an ecclesiastical performance.

Both Bro. Breeden and Bro. O'Connor, and all who held with them respectively, were wrong in becoming members of an ecclesiastical organization, or a voluntary organization ecclesiastically organized. Their confusion and difficulty rises from this. Both of them, and all who are concerned in this affair, should join the *Christian Standard* and protest eternally against the formation among us of any sort of assembly with the local church as a unit. All such organization Alexander Campbell designated as "the man of sin, the son of perdition," and he was right, as this incident conclusively proves.

## Disciples Table Talk

### Religious School Opened.

All over the country interest is manifested in the venture which Gary, Ind., is taking in an attempt to solve the problem of religious education. As has already been noted in *The Christian Century*, at a certain period during each day all pupils in the public schools are released and the various churches are given opportunity to supply religious instruction. Myron C. Settle has charge of the school for the Disciples. A school room has been fitted up in the second story of the church. On Thursday, Sept. 10th this religious day school was formally opened with a good attendance. If this venture is successful other communities will no doubt follow in the organization of religious day schools.

### Quarter of Century With One Church.

Very seldom among the Disciples or any other religious bodies does a minister remain as the pastor of one church continuously for twenty-five years. P. H. Duncan has for that period of time been the minister of First Church, Ludlow, Ky. He has tendered his resignation to the Ludlow church and preached his farewell sermon last Sunday. Previous to entering the ministry Mr. Duncan was state senator from Owen County, Ky., and made his home at Glencoe. When he went to Ludlow the church was weak and housed in a small frame building. He began at once a campaign for a new and more suitable structure. The present substantial building was erected and paid for. Mr. Duncan in resigning retains the high esteem of his own people and those of all the other churches. He will take up literary work to which he has already given considerable attention.

### Des Moines Wants Conventions.

Our churches in Des Moines will come to Atlanta with a very urgent invitation for the national convention to meet with them in 1916. The delegation from Des Moines will be headed by President Hill M. Bell of Drake University who is also president of the convention this year. Some may think that Des Moines is somewhat previous in the urgency of this invitation but that should not be the feeling because the city is reaching far out into the future in order to secure large religious gatherings. Already an invitation has been extended to the Methodist general conference to meet in that city in 1924.

### W. R. Motley Called to Richmond, Ind.

Central Church at Richmond, Ind., has called W. R. Motley to the pastorate. For nearly three years Mr. Motley has been pastor at New Castle, Ind. During his pastorate there he has made a lasting impression on the community for good. The call to the church at Richmond is an evidence of Mr. Motley's success during these three years because Richmond is only a short distance from New Castle. The Richmond church has had good opportunity to observe the character of Mr. Motley's leadership.

### Dallas Church Plans Work.

A. E. Ewell recently resigned at Beaumont, Tex., to accept the call of the Oak Cliff church at Dallas. Oak Cliff is a growing residence section of the city where many of the better-to-do class are building their homes. There is much promise that this church will be one of the strongest in the state eventually. Mr. Ewell is already on the field and has projected an aggressive program for fall work. The first Sunday in October will be a great "home-coming" day for the church. Like many other churches this congregation is recognizing summer vacation absences and the plan is to gather all the people back into the activities of the church.

### "Medical Science Will Offset War."

During the past few years Dr. Burris A. Jenkins of Kansas City, Mo., has submitted

to several surgical operations for a chronic ailment of the knee. He has just recovered from his latest experience in a Kansas City hospital. His first sermon at the Linwood Boulevard church indicates that he has not lost confidence in the medical profession. A Kansas City paper reports his sermon as follows: "Medical science will save enough lives to make up for the losses of the present war; Louvain will be rebuilt, all Europe will struggle back on its feet and the world will be as it was. The present war is similar to crises in every human life. There are times when the sky is overcast and it appears that nothing can save everything from sinking to the lowermost depth. Then the sun comes out, dispels the clouds and all is forgotten. In the last century medical science discovered that appendicitis can be cured by an operation. Since that discovery several hundred thousand human lives have been conserved. The war can not do much more than offset this gain. Nature heals wounds quickly and in a generation or two the great European war will be only history. Its effects on the countries over which it was fought will have been obliterated."

## Educational Work of Disciples Reorganized

An entire reorganization of the educational work among the Disciples of Christ was effected the first week in September, at a meeting of college men, held at the Jefferson Hotel, St. Louis, Mo. The old organization known as the Association of Colleges, was amortized and a new organization known as the Board of Education of the Disciples of Christ was brought into being. President



Prof. Charles E. Underwood, Secretary of the New Board of Education of the Disciples.

R. H. Crossfield was made president of the new organization; President T. E. Cramblett, of Bethany College, vice-president, and Prof. Charles Underwood, of Butler College, secretary. The new organization will be much broader in its scope and operation than the old one, which it succeeds. In addition to recognizing all colleges and universities under the auspices of the Disciples of Christ, institutions doing sub-freshman work will be admitted. Indianapolis has been chosen as the headquarters for the new board and offices will be opened in that city, manned with the proper secretarial force for the purpose of carrying out the enlarged program outlined at the St. Louis meeting. The executive committee, of which Dr. Crossfield is chairman, is charged with the responsibility of selecting a secretary for this educational board, whose position and duties will correspond closely to

### Minister Promotes Athletics.

Harold E. Monser, minister at Lincoln, Ill., is organizing an athletic association. A building, formerly occupied by a business college, has been secured and will be transformed into a gymnasium. Membership in the athletic association will not be confined to the members of the Christian church but will be open on equal terms to all who reside in the community.

### Why the Extra Six?

Since the days of the Apostles fishermen have been preachers and preachers have been fishermen. This is the time of the year when the minister is expected back in his pulpit to proclaim the truth and to tell his fish stories. George B. Van Arsdall has just returned to Central, Denver, Colo., with the announcement that in one day he caught a string of 1006 fish. Why the extra six? A thousand would satisfy most fishermen.

### New Church in New York State.

A small congregation of Disciples at Carthage, N. Y., was gathered together last winter and organized into a church with 38 charter members. During the year new strength has been added and a house of worship secured. The church building will be completed this month. Dedication services will be held the first Sunday in October.

(Continued on next page.)

those of the secretaries of the Foreign Missionary Society, the Home Missionary Society and other missionary and benevolent organizations conducted by the Disciples. Under the new arrangement the territory of the United States is divided into some nineteen divisions and the college or colleges in each of these divisions is made responsible for the cultivation of the territory so far as the development of students and financial support is concerned.

Following are the names of the various colleges and territories allotted to each:

Keuka College—New York, New England and New Jersey.

Virginia Christian College—Virginia, Maryland and Delaware.

Atlantic Christian College—North Carolina and South Carolina.

Bethany College—West Virginia and Pennsylvania.

Milligan College—Tennessee.

Lamar College—Georgia, Florida and Eastern Alabama.

Southern Christian College—Mississippi, Louisiana and Western Alabama.

Transylvania University and the College of the Bible—Kentucky.

Hiram College—Ohio, Michigan and Ontario.

Butler College—Indiana.

Eureka College—Illinois and Wisconsin.

Christian University, Missouri Bible College, Christian College, William Woods College, Camden Point College—Missouri.

Phillips Christian University—Oklahoma, Arkansas and Southern Kansas.

Cotner University—Nebraska, Northern Kansas, Colorado and South Dakota.

Drake University—Iowa, North Dakota and Montana.

Texas Christian University, Carr-Burdette-Carlton and Midland College—Texas and New Mexico.

Spokane University—Washington, Wyoming and Idaho.

Eugene Bible University—Oregon, Nevada and Utah.

Southern California College—California and Arizona.

The two graduate schools, the College of Missions, Indianapolis and the Divinity House, of Chicago, together with Johnson Bible College and Phillips Bible Institute, were assigned general territory.

President Crossfield has called a meeting of this new board in connection with the Atlanta convention, at which time the observance of Education Day will be fully outlined and launched.



**Fresno Church Will Build.**

Dr. H. O. Breeden will lead First church of Fresno, Cal., in a building enterprise. The new structure will cost approximately \$75,000 and upon completion will be one of the finest church edifices in the San Joaquin valley. The congregation has just chosen a board of trustees which will have charge of the building operations.

**Union of Churches Planned.**

At Ottawa, Kans., three churches, the First Presbyterian, the Congregational, and the Christian, have been negotiating for several months and there are now excellent prospects for these organizations to unite their forces in one federated congregation. The Christian church at Ottawa has never been able to gather any strength. For a number of years it was sustained in part by help from the state missionary society. Probably the reason these three churches named above have found it difficult to succeed is the fact that Ottawa is the seat of a strong Baptist college. The Baptists have the forces to minister well to the religious needs of the community. The proposed union of churches seems to be brought about more by the feeling of fellowship produced through commonness of failure than anything else. Necessity can be counted on to force the union of many struggling local churches. The Congregational and Presbyterian congregations have already approved the union. The Christian church will make its decision very soon.

**Churches of Christ Getting Numerous.**

When two churches of different denominations unite it is interesting to note that invariably the name Church of Christ is used. Articles of federation have been adopted by two congregations at Cannonville, N. Y., in which they agree to call their church the "United Church of Christ." The two local churches are the Methodist and Presbyterian.

**No Peace in A Great Army.**

Judge J. N. Haymaker, of Wichita, Kansas, is one of the prominent laymen of the Disciples. He has always taken an active interest in the affairs of both church and state. He is now president of the Brotherhood of the Disciples. On a recent occasion he delivered an address before a Sunday night audience in Wichita, upholding the Christian ideals of peace. An excerpt from his address follows:

"There is no more reason why the Germans and the English should hate each other as people than there is that the German people of Union and Attica Townships should hate the English people in the townships adjoining. There is no more valid reason for England and France to be at war than there would be for the states of Kansas and Missouri to be at war. The truth is, there is no such thing as racial hatred unless it be fostered, stimulated and cultivated by interested parties." Judge Haymaker said there are many rays of hope that a sentiment of peace is growing in the world despite the war between European nations. Among these hopeful signs he named the federation of the churches, the attitude of President Wilson toward Japan and Mexico, the twenty-two peace treaties procured by Secretary Bryan and above all, the promise of God that there shall come a time when wars shall cease.

**Church Refuses to Accept Resignation.**

J. F. McMahan has been trying to resign as pastor of East End Church, Quincy, Ill., but the congregation likes him so well that thus far the resignation has been refused. This church is only three years old and has been making rapid growth under Mr. Mahan's leadership.

**School of Methods at Kansas City.**

Our churches at Kansas City have always been an example to other groups of city churches in co-operative work. There are some tasks which all churches working together can accomplish. An illustration, the Kansas City churches are this week holding a school of methods at the Independence Boulevard Church. The classes be-

gin at 4 o'clock p. m., and continue in session until nine. The best leadership in each church is thus being made available to all the churches.

**Lawrence Church Offers Teacher Training.**

Lawrence, Kansas, is the seat of the state university. The church and the Kansas Bible Chair and some members of the university faculty have combined their abilities and faculties to offer training to the Bible school teachers of Lawrence. While this undertaking will be under the direction of First Church and its pastor, E. T. McFarland, the advantages of advanced training are thrown open to Sunday-school teachers in all the churches of the city. Classes were conducted with success last year. Larger plans are being formulated for this season.

**Chattanooga Anxious for Visitors.**

Chattanooga, Tenn., is making a concerted effort to get delegates to the national convention in Atlanta to stop over either in the going or coming trip. Ira M. Boswell, pastor of First Church and C. E. Jackson, pastor at Highland Park Church, are both active in extending the invitation of Chattanooga and sustaining the reputation of the South for hospitality. The chamber of commerce will make provisions for the entertainment of visitors who may stop over.

**Reliable Statistics Needed.**

At the annual convention of the Kentucky churches recently held at Ashland, the report of the state missionary society revealed the fact that reliable statistics are not available for the annual year book of the Disciples. The report at the Kentucky con-

vention showed that there are 1,206 congregations in the state, but only 198 reported during the year. There are 993 preachers and the total membership of the church is supposed to be about 165,000. The other thousand churches probably have more than a hundred thousand members. As long as they do not report some one has to guess at it.

**Church Making Survey.**

At Little Rock, Ark., First Church has started a religious canvass which will embrace the whole city—both business and residence districts. The first duty of a church is to know its community. This knowledge cannot be had except by the social survey method. The information to be gathered by the Little Rock church will be used. J. H. O. Smith, the pastor, is very enthusiastic concerning the survey. He says: "We may need more religion in business, but we certainly need more business in religion. Why should a political party be more interested in voting the last man than the church of Christ in endeavoring to reach and save for a happier life every man, woman and child in the community? The churches of the country have not seating capacity for half the people. If the facts were before us, they would be a challenge to Christians which would jar us away from our formalism and inspire us to undertake a campaign, which would bring hope and good cheer to thousands of hearts and homes. The men of the church are leading in the work here at Little Rock. It is a man's task and demands the best of business ability, as well as unselfish consecration to the welfare of others."

# Southern Railway Premier Carrier of the SOUTH

## TO THE

### Atlanta, Georgia, General Convention of Churches of Christ

OCTOBER 7-14, 1914

5 --- SPECIAL TRAINS --- 5

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**Keokuk Church Left in Flourishing Condition.**

On August 1st R. W. Lilley closed his pastorate at Keokuk, Iowa, with First Church, and removed to Kirksville, Missouri, to begin a pastorate there. During the time Mrs. Lilley was with the church at Keokuk, it was greatly strengthened numerically. Of far more value to the congregations, however, was the development of definite plans of church work, and the progress made toward carrying out these definite plans of work. The congregation became a "living link" missionary church by supporting Miss Gretchen Garst at Akita, Japan. The Sunday-school was greatly strengthened in teaching force, organization and members. The average attendance in the Sunday-school near the close of his pastorate exceeded the church membership in numbers. Every department of the church was in like manner greatly strengthened by being taught to follow a definite plan of work. Practically every department of the church was freed from debt during his pastorate, or plans were devised to meet all debts at an early date. The Sunday-school alone remained in debt and that is due to the recent installation of a motion picture machine, which is the equal, if not the superior of any machine in the city. J. O. Boyd, superintendent of the Sunday-school, expresses the sentiments of the Keokuk church in paying this tribute to Mr. Lilley: "He is a student, a clear thinker, a prophet of no mean order; he speaks with burning eloquence in denouncing the ways of sin; he took a hand in every municipal activity in which the good or ill of the city was at stake—supporting actively the cause best adapted to secure moral improvement and unflinchingly exposing municipal ills. One of the many good tributes was the statement of a professional gambler and illicit liquor seller, who said, 'Well, we are mighty glad Lilley is going.' Those who had the welfare and moral growth of the city at heart with one accord regretted his departure. He has made good as a pastor, a civic worker

and a platform lecturer. He has delivered far and near his missionary lecture 'The Mountaineers.' Kirksville gains a unique, courageous and brilliant pastor."

**Annual Meeting in Edgar County, Illinois.**

The Christian churches of Edgar County, Ill., held their first annual meeting, September 11-13, in First Church, Paris, Ill. The



Rev. John R. Ewers, of Pittsburg, who is contributing Sunday-school lesson talks to *The Christian Century* and *The Conquest*.

following brethren took part in the program: President H. O. Pritchard, of Eureka College; State Secretary John R. Golden; State Bible School Superintendent Clarence L. DePew; President A. McLean; Rev. Victor W. Dorris; and Z. T. Sweeney. Mr. Sweeney

delivered two great addresses. He began his ministry with the Paris Church, forty-four years ago. His return was a great home-coming. The people were more than pleased with his messages. The evidence of this is seen in the call extended to him to return for the annual meeting next year. The churches have formed the Board of Christian Churches of Edgar County and steps will be taken at once to make the work of the organization effective in the strengthening of weak churches and the establishment of new ones. "Co-operation" is the watchword.

**Oklahoma Church Calls Missouri Minister.**

C. E. Wagner has closed his work at Webb City, Mo., and has accepted the call of the Lawton, Okla., church. The Webb City papers speak flatteringly of Mr. Wagner's work in that city.

**Former Minister Running for Congress.**

A. W. Jackman, of Attica, Ind., is making the race for congress from his district on the Prohibition ticket. His friends think he has good chance of election. He was formerly pastor of the church at Rossville, Ill., where he had a prominent part in putting the saloons out of business.

**Budget Committee Apportions \$600,000.**

Last week the advisory and executive committees of the general convention met at Indianapolis. These two committees resolved themselves into a "budget committee" to make the 1914 apportionments. The total amount for missionary work will be \$600,000, to be raised by the 8,000 or more congregations. The plans of this budget committee will be submitted for the approval of the Atlanta convention.

**School of Methods at Frankfort.**

The First Church of Frankfort, Ind., arranged for a modern school of methods for the third week in September. It was along the lines that such schools

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### General Convention, Churches of Christ

OCTOBER 7-14, 1914

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**NORTHBOUND**

Leave Atlanta.....6:20 a. m. Daily.  
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Daylight ride through the Blue Grass section of Kentucky, via Lexington, and the picturesque mountains of Tennessee, to Chattanooga, (historical Lookout Mountain.)

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are conducted at Winona, Bethany and other places. Arrangements were in the hands of Garry L. Cook, superintendent of Bible-school work for the state of Indiana. Lectures were given on various lines of church and Bible-school work. Among the instructors were Miss Muriel White of St. Louis and F. E. Lumley of the College of Missions of Indianapolis. The former gave lectures in elementary Bible-school work. Mr. Cook also lectured on Bible-school work. The course lasted for five days, from September 14 to 18 inclusive. All the Christian churches of the county participated in the school.

#### Cornerstone Laid.

August 23 was a significant day for the church at Worthington, Ind. The cornerstone for the new church building was laid with impressive ceremony by the pastor, W. B. Morris. The address of the occasion was delivered by Judge J. B. Wilson of Bloomington, Ind. Local ministers were present and participated. The exercises were held in the Methodist church until the time for the cornerstone laying.

#### A Large County Convention.

One of the largest county conventions of Christian churches reported this summer was held the last week in August at Pleasant Hill, Ky. There are a large number of Christian churches in this county. Bowling Green is the county seat. There was an attendance of between three and four hundred reported. This is larger than many of the state conventions.

#### Active in Politics.

"We do not want politics in the church but we do want the church in politics." This is the announcement of C. K. Titus, pastor of the church at Gooding, Idaho. Mr. Titus is taking an active interest in the politics of his community. He is leading his church and the good citizens of the town in an effort to elect good men to office.

#### A FINAL WORD.

This is the final word from the Foreign Society for the current missionary year. The books close September 30th. A great number of offerings are expected in the next two weeks. Last year the receipts amounted to over \$80,000 during that time. We are hoping for even more this year.

There has been a gain of over \$4,000 in the first half of this month. The gain on the year up to this date is about \$20,000.

Let us hear from every church, and every Sunday-school, and every Endeavor Society and every friend that has not remembered the work with an offering. Let us close up the ranks. We ought to receive \$100,000 in the next two weeks.

Send offerings to F. M. Rains, Sec., Box 584, Cincinnati, Ohio.

A. McLEAN, President.

#### Could Have Been a Millionaire.

The death of Rev. B. E. Utz, leading spirit in the founding of Spokane University, has called out the following editorial from the the Spokane Chronicle under the title, "Now That His Life Work Is Ended, Was His Choice Right Or Wrong?"

"He could have been a millionaire."

He chose the other path. He turned to a life of service—not the service of gold. He wanted to make men happier. He wanted to make them better. He wanted to make them wiser. To feed the hungry; to help the neglected; to turn the faces of men and women toward higher ideals; to train boys and girls of the northwest for clearer thinking, deeper knowledge, broader usefulness—these were the things to which he gave the best years of his life.

"He could have been a millionaire."

Near the center of the city a great church rises in lasting testimony to his faith, his energy, his patience, his strength. Half hidden in the groves east of the town the foundations of a young university tell of his vision and of the high resolve, the courage,

the tact, the skill, the sacrifices, the unwearying labor which made that vision true. Scattered through Washington and Oregon are thousands of men and women who can still feel the firm handclasp, see the cheering smile, hear the word of comradeship that were his. You who have fought with the vampires that hover around the family of every man with money; you who have stood by while drunken heirs scattered the treasures their fathers had hoarded; you who have seen rich man after rich man borne to his grave without the record of one grand deed done, one public service rendered, one sign that he knew the talents loaned to him by the great Father were not his, but were held in trust for his brothers and sisters—tell us: Was the choice right or wrong?

#### PRAISE TO AMERICA.

By Mary Louise Dawson.

America, be calm, be great,  
Whilst warring kingdoms totter, fall;  
Reach out thy mighty arms in peace,  
Let naught of hatred thee enthrall.

America, be calm, be great,  
A Christian nation ever be,  
And help thy sister nations find  
The way to peace and liberty.

America, be calm, be great,  
And in this most perilous time,  
When millions die and millions mourn  
Let sympathy all hearts refine.

America, be calm, be great,  
Thou land that loveth liberty,  
Reach out to all the wide, wide world  
The spirit of true charity.

America, be calm, be great;  
Then in wisdom, grace and power  
Thou shalt live to help the fallen  
In this the world's most crucial hour.

America, be calm, be great,  
Lift thy mighty voice in prayer,  
Till peace shall triumph o'er the world,  
And every life its blessings share.

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General Convention, Churches of Christ



OCTOBER 7-14, 1914

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FROM

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Columbus.....	19.60	Toledo.....	23.10	Lafayette.....	21.20
Dayton.....	17.20	Springfield.....	18.10	Greensburg.....	17.00
		Indianapolis.....	\$18.00		

#### SPECIAL TRAINS

LEAVE Chicago 10:15 p. m., October 5, via Indianapolis and Cincinnati.  
Cleveland 12:05 a. m., October 6, via Columbus and Cincinnati.  
Detroit 10:20 p. m., October 5, via Dayton and Cincinnati.  
Indianapolis 3:00 a. m., October 6, via Cincinnati.

Arrive Atlanta 6:30 a. m., October 7.

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# The Sunday School

## THE LAST SUPPER.

INTERNATIONAL UNIFORM LESSON FOR  
OCTOBER 11.

Mark 14:12-25.

Memory Verses, 22, 23.

**Golden Text.**—As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11:26.

American Standard Bible.

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(12) And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? (13) And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him; (14) And whosoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? (15) And he will himself show you a large upper room furnished and ready; and there make ready for us. (16) And the disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

(17) And when it was evening he cometh with the twelve. (18) And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. (19) They began to be sorrowful, and to say upon him one by one, Is it I? (20) And he said unto them, It is one of the twelve, he that dippeth with me in the dish. (21) For the Son of man goeth, even as it is written of him; but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

(22) And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. (23) And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. (24) And he said unto them, This is my blood of the covenant, which is poured out for many. (25) Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

### Verse by Verse.

By CLARK BUCKNER

v. 12. *On the first day of unleavened bread:* The feast of unleavened bread continued for seven days, beginning on the fifteenth day of the first month (Nisan). The day really began at sunset of the fourteenth day. *When they sacrificed the passover:* The paschal lamb was selected on the tenth day, and was kept up until the evening of the fourteenth day when it was killed. See Ex. 12:3-6. It was required that the lamb be a male, not more than one year old and without a blemish. *Where wilt thou that we go and make ready:* they asked this question for the reason that the city was crowded with people and places suitable for such a purpose were no doubt scarce. Then they must bring tables and couches to the room selected if it were not provided with such. *Eat the passover:* The passover meal. See Ex. 12:15-17.

v. 13. *And he sendeth two of his disciples:* From Luke 22:8 we learn that these disciples were Peter and John. This is only one of many times that the Lord indicates great confidence in these two men. *Go into the city:* Jerusalem.

v. 14. *Where is my guest-chamber?* Jesus had been in this home before. Indeed he must have been quite familiar with the master of the house, for the gathering for the eating of the feast was, no doubt, prearranged.

v. 15. *There make ready for us:* The master of the house had furnished the tables and couches but the food had not been brought together. The lamb, the bitter herbs, the unleavened bread and the wine must be brought to the house.

v. 16. *And the disciples went forth:* They did just as they had been instructed to do. The Teacher had given them explicit directions and they confidently went forth to do as they had been told to do.

v. 17. *When it was evening:* It had been quite a walk from Bethany to the city of Jerusalem and then to the house where the feast was to be celebrated. They were tired and their sandals were soiled. They were quite ready for the couches.

v. 18. *One of you shall betray me, even he that eateth with me:* Judas' couch must have been beside that of Jesus.

v. 20. *He that dippeth with me in the*

*dish:* Jesus will leave no doubt as to the person to whom he was referring. Some writers seem to think that Jesus was purposely leaving their question unanswered but it seems to me that the very shock of the assertion left them all so dumfounded that they simply failed to observe how clearly Jesus was indicating the person who was to betray him. John has Jesus indicate the betrayer unmistakably in Jn. 13:21-26.

v. 21. *The Son of man goeth:* To his death. *Even as it is written:* Isa. 53:7-9; Dan.

## "Remember Jesus Christ"

The Lesson in Everyday Life.

By JOHN R. EWERS.

**W**E all want to be remembered. It was this natural trait in Jesus that made him institute that which we call "The Last Supper." How few names persist. In a hundred years the world will not know that we ever lived and wrought. Not a single memory will remain!

FORGOTTEN.

The head of one of the leading departments in Harvard recently came across some remarkable work which a former professor had done. Only seventy-five years had elapsed since this once famous man had made his contributions and yet at a meeting in which was gathered a large number of the heads of departments of that university he found only two men who had ever even heard of the man or his work! It is not a pleasant thought—this idea of being utterly forgotten. But you see there is no real reason why most of us should be remembered. Oblivion is a fine thing!

In addition to the natural human instinct which called for continued remembrance there was, in Jesus' case, the knowledge of the good that would be accomplished by remembering him. He knew how the memory of his life, love, service, brave death and uncompromising spirit would inspire those who thought of him. "This do in memory of me," he said, and our hearts are warmed.

"REMEMBER JESUS CHRIST."

I count as one of the priceless experiences of my college days the going with other Y. M. C. A. fellows to Northfield, Mass. It was great to sit at the feet of Moody. It was heartening to meet the other men from more than a hundred colleges and universities but the one thing that stands out above all others is an address by Robert E. Speer upon, "Remember Jesus Christ." He told us how he was traveling slowly on a ship in China and an old missionary was reading from Second Timothy. Finally he came to the eighth verse of the second chapter, reading from the King James version, while Mr. Speer was following with the revised. The old version reads, "Remember that Jesus Christ," but the new reads simply, "Remember Jesus Christ, risen from the dead—" Suddenly the vast difference in these readings flashed over Mr. Speer. How different the remembrance of facts about Christ and the memory of the person. And then, in that wonderful address to young men, he showed how the memory of the very Christ would help us when we were tempted, when we were misunderstood, when we were called

9:26. Jesus was familiar with the scriptures. He had often taught the scriptures to his disciples, renewing them with his vitalizing interpretations. *Good were it for that man if he had not been born:* "The woe pronounced on the traitor is not favorable to the view that all will finally be saved. If a man is saved at the long last, whatever he has passed through, it is good for him that he was born" (Horton).

v. 24. *This is my blood:* Some literalists have stumbled over these words. In the absence of a Hebrew word which expressed the meaning of our words *signify, represent, etc.*, Jesus could express the thought in no other way. *Of the covenant:* Jesus is saying that his blood is poured out to ratify an agreement of forgiveness, between God and the many.

upon to suffer for righteousness' sake. For every period of life, for every experience in life there was something to correspond to it in the life of our Lord. "Remember Jesus Christ."

THEOLOGY AND PERSONALITY.

Among the notable contributions to theology in recent years is that of President King of Oberlin College. He interprets everything in terms of personality. It is needless to say that he has brought a wonderful richness into this realm. There is a vast difference between a series of dry facts and a living, growing person. King makes Jesus real. He takes away what he calls the "seeming unreality," and a Supreme Person stands before you ready to receive you into the circle of his matchless friendship. One series of Yale lectures this very year was devoted to this same idea—"Personality." The lecturer went the full limit and grounded the universe in personality. He called Christ the "Supreme Person." This is theology with a meaning. When we come before people high or low talking in terms of personality they understand and are interested. All the great doctrines can be explained in terms of personality. For example, the sin of the prodigal son.

THE COMMUNION SERVICE.

Members of other churches often say to us, "It would seem that with you the communion would become a dull commonplace." There is such a danger. We remember how Jesus despised formality. We must abhor and detest any half-hearted celebration of a fixed form. We must teach people to think about Christ during the sacred moments of the celebration. There is a great difference in the spirit of the communion in various churches. In our East End church we observe the communion after the sermon. It is remarkable that rarely does anyone leave the church. All remain and the moments are charged with an intense devotion. We are asked to compare our lives with Christ's. We are taught to be silent and deeply reverent. There is nothing superstitious about it. It is all quite natural; we are remembering our Saviour. It is a beautiful service. Once a week is not too often to think of, and commune deeply with Christ if the week has been filled full of exhausting service, of bitter experience, of misunderstanding, of heroic toil, of generous giving. It is then that one welcomes the opportunity to bow with fellow-disciples in remembering Jesus Christ. Do not forget him.



## The Mid-Week Service

BY SILAS JONES.

### TOPIC FOR OCTOBER 7.

Pioneer Studies; Alexander Campbell. Rom. 8:1-4; Jer. 6:16.

It was the province of Alexander Campbell to elaborate and defend principles which had been enunciated by his father. His opinion of his father's work appears in the statement that the "Declaration and Address" contains what may be called the embryo or rudiments of a great and rapidly increasing community. It virtually contains the elements of a great movement of vital interest to every citizen of Christ's kingdom." In the elaboration and defense of the principles he held to be fundamental, he proved himself to be a great writer, preacher, educator, and expositor.

#### THE WRITER.

Few men have written more than Alexander Campbell. His name is on the title-pages of sixty volumes. He did not write to please the fancy of the idle. He wrote that he might confirm the faith of men. For seven years he edited the Christian Baptist. "All men competent to poise a lance were freely invited into its arena, and they came from every quarter—Baptists and Pedobaptists, Congregationalists and Episcopalians, Calvinists and Armenians, skeptics and infidels." For more than thirty years he edited the Millennial Harbinger.

#### THE PREACHER.

Of Alexander Campbell the preacher, Jeremiah S. Black wrote: "As a great preacher he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation, argument so clear that everybody followed without effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact is always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

#### EDUCATOR AND EXPOSITOR.

In his corner-stone address of Bethany College, Mr. Campbell said: "In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact that this book, this everlasting document ought to be the true and proper foundation of every literary, scientific, moral, and religious institution—that it is of right Divine, entitled to be, and ought to be, the basis, the sub-basis of every public and benevolent institution—essential to the perfect and complete development of man in his whole constitution—as a citizen of the commonwealth, a citizen of the kingdom of heaven, an heir of the universe through all the cycles of an eternal future." Bethany College was founded that it might prepare men to expound the Bible. Mr. Campbell believed that it required an intelligent man to understand the Bible. He believed that God spoke to the human understanding. He was therefore the foe of all methods of interpreting the Bible that were not based on reason. Emotion had a place in his study of the Bible, but it was the emotion of the man who had been trained to think.

1. Cor. 2:1-6; 14:1-4; 2 Cor. 3:12; Col. 1:28-29; 1 Thess. 5:2; Tim. 2:15; Prov. 23:12, 23; Rom. 2:18; Eph. 4:11-12 Matt. 5:1-2; Lu. 4:16-21; 24:27.

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